





INFORMATION AND ILLUSTRATION.





# INFORMATION AND ILLUSTRATION.

HELPS GATHERED FROM  
FACTS, FIGURES, ANECDOTES, BOOKS, ETC.

FOR

Sermons, Lectures, and Addresses.



BY THE

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## PREFACE.

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"INFORMATION AND ILLUSTRATION"—and *Information* as the groundwork of *Illustration*. It has often struck me, does Information find the place in public teaching it might do advantageously?

Allowing the full value of argument and reasoning, of figure and poetry, is there not a greater use to be made of teaching by instruction? I have generally found, that the judicious statement of a striking fact in a public address, seldom fails to arrest the attention. There is an instinct in human nature to seek after knowledge, and, rightly used, "Knowledge is power" for good.

There are, I am aware, difficulties in the way of carrying out this mode of teaching. Some persons say, "Facts are such dry things." But that depends upon the way in which they are told. A dull speaker would make the most pathetic story heavy; a lively speaker will invest the simplest fact with interest. The combination of a few striking facts with appropriate sentiment is what is most effective.

Then there is the difficulty of collecting facts, having them at hand just when they are wanted, and having good reason to believe they are accurate. And most of all, there

is the need of the greatest caution in drawing inferences from "facts or figures." A fact may be true, yet there may be a counter-fact! A man may say, *e. g.*, Newport is in the Isle of Wight; another standing by may add, Why, Newport is in Monmouthshire; a third knows Newport in Essex; a fourth in Shropshire, and so on. All these are strictly true, yet all are different. A short time ago in a Christian periodical, a statement was made that on January 1, 1881, there were 1,011,339 persons in receipt of parish relief in the United Kingdom, from which the inference was drawn that therefore about one person in every thirty is a pauper. This might seem plausible, taking the whole population of the country. But Mr. Purdy, who is at the head of the statistical department of the Poor Law Board, states that the number of applications for relief during a year are three and a half times the number upon the books on any given day! This gives a total of 3,854,686 applications, or about one in every ten of the entire population receiving relief! Or, to take another example. By the noble efforts of the Bible Societies of our own and of other countries, it is estimated that there is now a Bible, in whole or in part, for one in seven of the whole human family. But this must not be taken as if the whole number of copies were equally distributed in England, and France, India, and China, &c. Of the 96,000,000 of copies issued by the British and Foreign Bible Society, the largest proportion have been taken by the people speaking English, French, and German, and only 26,000,000 left for the rest of the world (see pages 15—23).

It is with no little diffidence, therefore, that the present small compendium of "Information and Illustration" is offered to the Christian public. I have endeavoured to use every care to make the Information accurate and the Illustrations pointed. Should any reader detect errors, I feel sure they will be put down to inadvertence, and I shall



esteem it a favour if they will kindly send me word, through my publishers, that they may be corrected in the next Edition.

It will be observed that in the present volume I have ventured upon a much larger field than is commonly occupied by works of Illustration for the Pulpit. It has often seemed to me that there was room for a book for the use also of school-room lectures, mothers' meetings, Temperance addresses, working-men's classes, and many other similar gatherings now happily so abounding. One mark of the present age, too, is that of Social Progress, and it is of the greatest importance to bring before the working classes information affecting their own condition; upon such subjects as Education, Emigration, the cost of crime in our Prisons, Police, &c.; the way in which their money, so hardly earned, is lavishly wasted; observance of the Lord's Day, &c., &c. There are facts too concerning our Agriculture, Commerce, Army and Navy, &c., which have an interest for every Englishman. Such topics are brought more and more prominently before the public every year, and it is well they should be. Social progress is one of the truest handmaids of religion, and many faults arise from want of thought, which are exposed in their true character by sound knowledge and useful information.

It will be seen that I have included many stories and hints for children, adapted for "children's services."

It was my original intention to have given a short history and account of many of our most prominent Religious Societies. I found, however, the difficulty of getting reliable information so great, that for this and other reasons I was obliged to abandon the idea.

One thing should also be added—I have purposely refrained from "drawing the application," under the different heads of information. This would have greatly increased the

size of the book, and every skilful teacher can gather them for himself. From the same fact often many inferences may be drawn.

I cannot but trust that this work, such as it is, will be found useful and suggestive to many. The idea I have sought to work out, I feel sure is a good one, and if this effort should lead others to carry it out for themselves, besides using what they find here, I shall have my full reward.

May God give it His abundant blessing. May it help to point many an arrow and sharpen many a sword used in His Service ; above all, may none ever use it without the deep feeling of dependence upon Him who alone is the Source and Dispenser of all truth.

G. S. BOWES.

## INFORMATION AND ILLUSTRATION

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### ACCIDENTS.

It is difficult to ascertain the exact number of accidents that occur every day and year in our country, but some facts are published. From the returns, the number of persons killed on our railways in 1882 was 1121, and of persons injured 4601. Of those who were killed, 532 were railway servants, 306 were trespassers and suicides. The number of passengers killed was only 127, and of injured 1739. When we consider the vast number of passengers travelling (in 1881, 622,423,000), the small liability to danger by railway travelling is certainly a wonder of the age.

In *mines*, about 1000 lives are lost every year through accidents. In 1879 the number was 973; in 1880, 1318.

The statistics of death from other causes is singular. About 18,000 persons are killed by accidents in this country every year. Of these 188 were killed in one year by falling from scaffolding and ladders; 85 by falling from windows; 475 by falling downstairs: altogether 1356 killed by falls of various kinds. The fatal accidents from horse conveyances were 1343; from burning, 310 women were burnt to death from their clothes taking fire—altogether from burning, 463; from scalds, 692; from drowning, 2897; from suffocation, 895, of whom 73 were choked by eating food.

In London there is an average of seven serious accidents in the streets every day, though there are 7000 miles of streets.

How little people generally show true thankfulness for preservation from accidents and harm !

Yet, when they do occur, the accidents of life are not seldom turned to blessings. "Consider," says Jeremy Taylor, "that sad accidents and a state of affliction is a school of virtue. God, who in mercy and wisdom governs the world, would never have suffered so many sadnesses, and have sent them often to the most virtuous and the wisest men, but that He intends they should be the seminary of comfort, the nursery of virtue, the exercise of wisdom, the trial of patience, the preparation for a crown, and the gate of glory."

### ADOPTION.

THE RICH MAN'S MISTAKE. I have heard of a rich man, who, in compassion to a beggar boy whom he met on the road, took him home to his own house and family, and adopted him as his child. It was a kind act, but did not answer to the good man's expectations. With fatherly care, he provided the boy food and clothing. The children of the family, following their father's example, showed him every kindness ; the boys played with him, the girls treated him as a brother ; but a low and vicious nature seemed too deeply ingrained in him to be easily eradicated, and he was only a source of trouble and grief to those who desired to be his friends.

How different is it in the adoption of grace. Our heavenly Father, while He bestows new privileges, imparts a new nature to those whom He calls to be members of His family.

### ADVICE.

"Our advice," says Scio, "must not fall like a violent storm, bearing down and making those to droop whom it is meant to cherish and refresh. It must descend as the dew

upon the tender herb, or like melting flakes of snow; the softer it falls the longer it dwells upon, and the deeper it sinks into, the mind. It there are few who have the humility to receive advice as they ought, it is often because there are few who have the discretion to convey it in a proper vehicle, and to qualify the harshness and bitterness of reproof, against which corrupt nature is apt to revolt, by an artful mixture of sweetening and agreeable ingredients. To probe the wound to the bottom, with all the boldness and resolution of a good spiritual surgeon, and yet with all the delicacy and tenderness of a friend, requires a very dexterous and masterly hand. An affable deportment, and a complacency of behaviour, will disarm the most obstinate; whereas, if, instead of pointing out their mistake, we break out into unseemly sallies of passion, we cease to have any influence.

#### AGRICULTURAL FACTS.

The total area of the United Kingdom is 77,513,000 acres, of which England and Wales have 37,319,221. The total breadth of land in 1882 under all kinds of cereals in the United Kingdom was 10,620,196 acres (England and Wales, 7,500,210); of grain crops, 4,748,257 (England and Wales, 2,788,969); of grass and pasture, 6,333,064 (England and Wales, 2,890,476). Under permanent pasture there is an area of 26,963,205 acres (England and Wales, 13,637,785). The orchards in the United Kingdom cover an area of 187,553 acres; the market gardens of 48,194 acres, and the nursery grounds of 2,306 acres.

The total rental of the agricultural land of Great Britain is about £48,000,000 yearly, and of Ireland about £12,000,000.

Mr. W. Harris, speaking of the agricultural produce of the country, estimated the value of the produce of the soil of England and Wales at about £140,000,000, and probably with the produce of Scotland and Ireland £200,000,000.

Mr. Fawcett, M.P., speaking in London of the wish expressed by some people that the whole land of the country



should be bought in by Government, said, "It would take £200,000,000 for such a purchase."

The number of farmers and graziers in the country in 1871 was 225,569; of farm servants, 134,157; of agricultural labourers, 764,571; and of women employed 180,000. Altogether the total number of persons belonging to the agricultural class in England and Wales was 1,656,938.

Mr. M'Culloch, in his 'British Empire,' estimates the corn produce of an acre of average good land at thirty-two bushels; the estimate given by the Board of Trade is twenty-eight bushels per acre.

### AMUSEMENT.

DR. ARNOLD wrote on the subject of books of amusement, "Childishness in boys, even of good abilities, seems to me a growing fault, and I do not know to what to ascribe it, except to the greater number of exciting books of amusement. These completely satisfy all the intellectual appetite of a boy, which is rarely very voracious, and leave him totally palled, not only for his regular work, which I could well excuse in comparison, but for your literature of all sorts, even for history and poetry."

A professional man well said, as the result of his experience, "A leisure week, or even a leisure month, is pleasant enough, but a leisure year or leisure life-time is apt to become a leaden burden to carry."

"No man" (says Smiles) "can grow happy on amusement."

MRS. WESLEY, the mother of the Wesleys, laid down the following good test for the lawfulness or otherwise of amusements, which it would be well for those to read, who are in doubt upon the subject: "Whatever weakens your reason, whatever impairs the tenderness of your conscience, whatever obscures your sense of God, whatever increases the strength and authority of your body over your mind,—that thing to you is wrong, however innocent it may be in itself."

DR. CHALMERS. A gentleman once came to him under deep impressions, wishing to become a decided Christian, asking his advice, but adding, "There is one thing I cannot give up—my liking for scenic representations; may I go to them?" Dr. Chalmers replied, "Yes; as long as you wish." The gentleman did go twice, and then came back to say, "I have been, as you sanctioned it, but with my new feelings I cannot enjoy such a place as I used to do, and I will never go again."

At the annual meeting of the Manchester Statistical Society a short time ago, a paper was read by Mr. W. E. A. Axon on 'The Cost of Theatrical Amusements,' which stated that—

London has one theatre to every 75,000 of the population. Mr. Axon calculates that the total receipt of all the British theatres during 1881 was about £2,929,000.

Professor Leoni Levi reckons that the working classes spent £6,000,000 in amusements, though it is difficult to know what is included in so indefinite a term.

## ANSWERS TO PRAYER.

DARTMOOR.—Some time ago, one bleak and stormy day in the depth of winter, Mr. W—, a Christian minister, set out from a Dartmoor village for another village, which touches the moor on the Okehampton side, where he was expecting to hold a service that evening. To have gone by the main road would have lengthened his journey several miles; he therefore decided to go "cross country" by the grass paths, which are plain enough when the weather is clear, but difficult to trace when it is foggy, as it was on this occasion. Thinking he knew the way, he travelled on some distance with a light heart, but unfortunately by some means strayed from the path, and became lost among the furze and heather bushes and huge boulders, with which the moor abounds. Bewildered and almost benighted, what could he do? To stand still would only make matters worse; he therefore pushed on through the mist, in the direction which

seemed to him the right one. After continuing his course for about half-an-hour he came to a small plantation, where he paused. There seemed nothing here to guide him, and he might be getting further from his destination rather than nearer to it. As a last resource he knelt down under the trees, and sought the guidance of that God who had never failed him in the past, and while so doing, he felt an assurance that help would come.

In the village of M— lived Captain F—, a man highly esteemed by all classes, and one who went in and out among the people as an angel of God. He was always ready to assist any one, and God often found him work to do. On this evening upon which the minister was lost Captain F— sat by the fireside in his cosy parlour, thankful that he had a comfortable home, and that there was no need for him to stir out and face the storm. All in a moment a thought flashed into his mind, and quickly rising up, he said to his wife, "I am going out, but I shall not be long." "Where can you be going such a night as this?" she asked, adding, "Do stay in while you have a chance." Yielding to her persuasions, he resumed his seat, but not for long. He rose a second time, saying, "I feel that God has something for me to do." Again his wife's remonstrances prevailed, and again he drew near the fire, but he was restless. He tried to read, but could not; at last, taking up his hat, he remarked, "I have a deep conviction that God wishes me to go and help some one who is in distress: who it can be I have not the slightest idea, but I must go out and see." With these words upon his lips he left the house, and turning to the right, wandered up a narrow lane which led on to the moor. He had not been walking more than ten minutes when, as if by instinct, he stood still to listen and look round. "What is that?" he said to himself; "it sounds like the voice of some one who is in trouble, and it seems to come from the plantation: I'll go and see." Quietly he crept along until he came near enough to see a man kneeling in

prayer, and to hear these words: "Lord, I am Thy servant, I am engaged in Thy service, and as Thou knowest, I have lost my way, and know not where I am. Be pleased to send some one to help me." Captain F— at once stepped forward and gave his hand to the minister, saying, "I'm your helper; God has sent me." The minister then told his story, and the Captain in return told his. They did not stay in the plantation very long. Captain F— conducted the wayfarer to his own house, and introduced him to his wife as the man for whose benefit God had sent him out. He lent him a change of clothing (for he was wet through), gave him a good supper, thanked God for his deliverance, and put him into a warm bed. When morning came the minister was refreshed, and went on his way rejoicing, believing more fully than ever in the efficacy of prayer; while Captain F— found another illustration of his own doctrine,—when men are willing to be used by God, God will find them work to do, and make them a blessing to their fellows.

HELP SOMETIMES SENT FROM UNLOOKED-FOR QUARTERS. A God-fearing man was once reduced to the greatest straits: he had spent his last penny, and divided his last loaf among his hungry children. It was getting late; his wife and children had gone to bed, but he resolved to stay up until he had laid his circumstances with faith before the Lord. Alone he knelt upon the hearth, told God all, reminded Him of His promises, and besought Him to supply their need.

About a mile away from the cottage of this praying man lived a rich squire—a man of the world, who never troubled himself much about his neighbours, but allowed them, as he said, to "shift for themselves." That evening, while enjoying the pleasures of the table, he felt an impression that the man to whom we have referred was in distress; and what was more singular, he felt that he ought to look into the case and act the part of a benefactor. That was something quite new to him, and he was at a loss to understand its meaning. He tried to get rid of the impression, but in



vain. He called his man-servant, and directed him to fill a large basket with provisions, and take it to the man of whom he had been thinking, with the message that he would come to see him in the morning, and would try and find him work. Here, however, was a difficulty : the squire did not know his name, nor was he sure in what part of the village he lived. The servant was far from pleased that he had to turn out so late, nevertheless he obeyed orders. On reaching the village, he was wondering what to do for the best, when he saw a light in a cottage window, and at once went to the door to make enquiry. The door was opened by a middle-aged man, who, without expressing surprise at the late visit, looked into the servant's face, and at the basket, and exclaimed, "Thank God, my prayer is answered." The servant discovered that he had come to the right house, and that the man whom his master wished to relieve stood before him. When the basket was emptied, and the cottager saw the good things which had been sent for him, and when he heard that he was to go up to the hall next morning for work, he was almost overpowered, and it was with difficulty that he found words in which to express his gratitude to God and to the squire. The servant, fully satisfied with the result of his journey, returned home, told his master what he had seen and heard, and ventured to add, "I like that sort of work." The squire was delighted with the account ; his heart was affected, and for the first time in his life he felt that there was a pleasure in trying to make other people happy. The following day he found employment for the pious cottager, who saw in his new situation and altered circumstances, as he had often seen before, the value of prayer.

#### ANTI-SLAVERY SOCIETY—

ONE OF THE NOBLE and philanthropic institutions of this Christian country, of which the history is deeply interesting.

As early as the year 1572, when the importation of negroes to the West Indies began to assume the character of a regular



trade, Cardinal Ximenes protested against it, as a sin against God and man; but his protest had little effect. Various other good men followed, especially in America, among the Friends, and it is worthy of record to their honour, that the first petition ever presented to the British Parliament on the subject of slavery emanated from them. Many eminent men at different times wrote on the subject—Richard Baxter, John Wesley, George Whitfield, Bishop Porteous, and others. The three names most prominent as taking part in the struggle were Granville Sharp, Thomas Clarkson, and William Wilberforce. The attention of Mr. Sharp was especially attracted in 1765 by the case of a poor negro, whom his master had cast adrift in a state of disease in London. His deep sympathy was roused for the state of negroes generally; and finally, by an action at law, to prevent a negro named Somerset from being forcibly dragged away by his master, he procured from the Bench in 1772 the famous decision that, “when a slave puts his foot on English soil he is free.” The interest of Mr. Clarkson was much called forth by gaining a prize essay at the University of Cambridge, when the Vice-Chancellor proposed “The Slave Trade.” This kindled all the fire of his ardent nature, and he began to collect evidence from every person he could find in and about London who had been in Africa or the West Indies, or had any insight into the slave trade. The evidence he collected kindled the attention of Mr. Wilberforce, who joined the warfare with heart and soul.

For twenty years did this noble band of philanthropists labour before the first great object at which they aimed was accomplished. For seven years in succession was Mr. Wilberforce’s motion for its abolition thrown out. But on January 1, 1808, the Bill for the total abolition of the British slave trade passed both Houses of Parliament, and received the royal assent.

To abolish the British slave trade was the first step; the next was to abolish slavery. The difference between these

two is not always understood. By the first is meant traffic in human beings when torn away from their homes and country ; by the second, that state of servitude and bondage to which they are thereby reduced.

The friends of the oppressed negro having won their first battle, now organized their forces for the further conquest. But it was not till after another twenty-six years of arduous toil that their object was fully gained. Their ranks were joined by the eminent Sir Thomas Fowell Buxton. The Anti-Slavery Society was formed. A spirit of violent opposition was raised by interested persons, especially in the West Indies. But at last the nation rose *en masse*, and in 1831 upwards of 25,000 petitions were presented to Parliament, and after two years more the victory was won. On August 1, 1834, the Bill was passed, securing the freedom of all the slaves throughout the British Empire ; and £20,000,000 were granted to be divided amongst the proprietors as a compensation for the loss they had sustained. Eight hundred thousand slaves were then delivered from the galling yoke, and rejoicings were universal and devout for a victory so noble and so Christian. The emancipation was not completed until August 1, 1838, but from that day all were free.

After this grand and noble triumph it might have been hoped that the African slave-trade had ceased to exist. Would that it were so. But other nations are not bound by British laws without mutual treaties, and therefore the work of the Anti-Slavery Association is still imperatively needed.

It is not generally known how long slavery maintained its hold even in the land of liberty. "The last serfs in England," says Smiles, "were emancipated in the reign of Queen Elizabeth ; but the last serfs in Scotland were not emancipated until the reign of George III., at the end of last century. Before then, the cottiers and salters belonged to the soil. They were bought and sold with it ; they had no power to determine what their wages should be. Like the slaves in the southern states of America, they merely accepted such

sustenance as was sufficient to maintain their muscles and sinews in working order."

### APPROPRIATION.

AN ENGLISH GROOM was living in Paris, a very careless man, who had during a severe illness been led to see he was a sinner. He dared not die as he was. The clergyman who visited him got tired of coming, having told him all he himself then knew of the way of salvation. But one Sunday afternoon the groom's daughter waited in the vestry after church, saying, "You *must* come once more, sir; I cannot see my father again without you." "I can tell him nothing more," said the preacher; "but I can take the sermon I have just preached, and read it to him." The dying man lay before as in anguish, thinking of his sins, and whither they must carry him. "My friend," said the clergyman, as he entered the room, "I have come to read to you the sermon I have just preached. First, I shall tell you the text: 'He was wounded for our transgressions.' Now hear what I have said." "Hold," said the dying man, "I have it; read no more—'He was wounded for our transgressions.' He was wounded then for *my* transgressions?" Soon after he died, rejoicing in Christ's pardoning grace. The clergyman seemed at hearing this, and seeing the man's rejoicing faith, for the first time himself to apprehend the truth, and was soon led to appropriate it for himself.

### ARMY.

THE LARGEST ARMY of which we have any account in history is that of Xerxes. According to the estimates of Rollin, which is founded on the statements of Herodotus, Isocrates, and Plutarch, it consisted of 1,700,000 foot, 80,000 horse, 20,000 more for conducting the carriages and camels. In passing the Hellespont an addition was made to it from other nations of 300,000, which made his land force 2,100,000. His fleet consisted of 1207 vessels, each carrying 270 men,

which was increased by the European nations with 1200 vessels carrying 240,000 men. Besides the fleet, the small galley ships, transport ships, &c., amounted to 3000, containing about 240,000 men. Including servants, eunuchs, women, and others that generally follow an army, it is probable that Xerxes' entire force was between five and six million souls. Yet nearly the whole of this army was destroyed, and probably only about 3000 escaped alive. What a moral is involved in such a fact!

The armies of Europe in 1881, as given in the 'Almanack de Gotha' and other reliable works, comprise an aggregate of 3,860,045 men on the "standing army," and 12,454,867 "as 'standing army and reserves' (with 1676 war ships, and 280,534 naval officers and men)." The army and navy estimates for the whole of Europe are for the year £160,078,641, the total revenue of all the countries being £620,109,242, so that about one-fourth of the whole income of Europe is spent on the materials for war!

For Great Britain and Ireland the number of the army is reckoned for 1882 as 131,859, and the gross army estimates £17,726,828.

Is it not melancholy to contrast so large an amount of money spent for the purposes of warfare, with the small sum comparatively, devoted to the moral and spiritual well-being of mankind? (See *War*.)

The power of small armies to resist and overcome large hosts, has furnished many a lesson of courage and valour. In modern times Sir Charles Napier's famous battle of Meeanee was a striking illustration. With 2000 men, of whom only 400 were Europeans, he encountered an army of 35,000 hardy and well-trained Beloochees. It was an act, apparently, of the most daring temerity, but Sir Charles had full faith in himself and in his troops. He charged the Beloochee centre up a high bank, which formed their rampart in front, and for three hours the battle raged. Each man of the small force, inspired by his chief, was for the time a hero.



The Beloochees, though twenty to one, were driven back, and the brave English were the victors.

**VOLUNTEERS.**—It is surely no small honour to England, that no nation can compare with her in willingness to fight for her honour. In the list of all the countries of Europe where conditions of military service are given, Great Britain is the only nation where the condition is simply "Voluntary Enlistment."

Besides our regular army, there is the noble band of militia, 143,277; yeomanry, 14,458; and volunteers, 246,362—total 404,097 men kept in training, and ready any moment to be called into active service.

### BARRENNESS.

Perhaps it may be said, without fear of being mistaken, that nature is seldom, if ever, wholly barren! Yet what a large part of the earth's surface is lying waste and unproductive, so far as supplying the wants of man is concerned!—the vast areas in every continent—of desert land in Africa, of ice-bound sterility in the far North, of snow-covered mountains, and of the wide stretch of moor and marsh! Yet who has not heard of the tiny piece of moss, of extraordinary beauty, that so cheered the heart of Mungo Park in Africa, and of vegetable and animal life in the most unlikely places? So is it many a time in the spiritual world.

It is a fact not generally known, though true, that the ocean too, though so much richer in animal life than the land, has its deserts—desolate regions, as they are called by mariners, in which few signs of life are to be seen. In many maps such a region may be found laid down in the South Pacific between Patagonia and New Zealand. Birds, that have followed a ship for weeks, seem to recognize this ocean desert, and fall away as soon as the ship enters it (see Dr. Chaplain's 'Benedicite').

**RECLAIMING WASTE LANDS** has been one of the marks of national progress. Vast numbers of acres have been reclaimed



in England in the last fifty years. The changed aspect wrought upon such once barren spots, where formerly only dearth and desolation reigned, but now beauty and fertility, may well form a striking illustration of the blessings brought by the introduction of Christian missions into many a heathen land.

Nearly half of the land in the United Kingdom is still uncultivated. In 1871, out of the area of 77,000,000 acres, 43,000,000 were reckoned as "uncultivated and waste lands" (including of course our cities and towns, mountains and forests, &c.).

### BEGINNING.

SIR ISAAC NEWTON used to say, that he did not consider he had any advantage over other men, except that whatever he thought of sufficient importance to begin, he had sufficient resolution to continue until he had accomplished his object.

### BIRDS.

People little think of the marvellous provision required for sustaining the animal creation. Take the myriads of birds, "The number of different kinds of birds known to exist is four times greater than that of quadrupeds; but it is the vast number of individuals, all provided for, that most causes our astonishment. Among the Rocky Mountains migrating pigeons are often seen moving in flocks more than a mile broad; and although their speed probably exceeds a mile in a minute, three hours are sometimes spent before the long procession has ended. At the moderate estimate of two pigeons to each square yard, Audubon calculates the number in one such flock to be 1,115,000,000" (Dr. Chaplin). How are these myriads fed? and what a lesson it conveys on God's watchful care and kind provision for all His creatures! An old writer well says, "He that feeds His ravens, will never starve His saints."

## BIBLE—

THE SUPERIORITY OF. There are not more than eight great Book Religions in the world. But what are the rest compared with Christianity? (1) The Brahmins have their Vedas. (2) The Zoroastarians their Zendavesta. (3) The Buddhists their Tripetaka. (4) The Moslems the Koran. (5) The Confucians “The Five Kings” and “the Four Shu.” (6) The Sikhs the Granth or the Volume. (7) The Jews the Old Testament. (8) The Christian Church the Holy Bible, the Old and New Testaments. To these may perhaps be added the “Popuvah,” a kind of picture-book of religion, recently discovered, which is believed to be the sacred book of the extinct races of the Mexicans.

Compare the first six of these and their books, with Christianity and the Bible. Not one of the books give any satisfactory account of the Creator of the world, the fall of man, how sin entered into the world; none of them give any pure and elevating conception of the nature and character of God; the portrait of any one like Jesus of Nazareth; any true account of an adequate remedy for a man’s ruined state, nor of the unseen world and man’s future destiny. Nor has any book ever been so widely translated and largely acknowledged as the cause of peace and happiness, as the Holy Scriptures.

The population of the world is now believed to be about 1,400,000,000, and for this it is estimated that about 210,000,000 copies of the Scriptures have been provided in a printed form, or nearly one for every seven persons. But how have these copies been distributed? Protestant nations have received upwards of one-half the number, of which about 90,000,000 have been in the languages spoken in great Britain and its dependencies; and it is a distressing fact, that among 1,000,000,000 of Heathen, Jews, and Mahommedans, not more than 10,000,000 copies of the sacred volume have yet been circulated.

A CONTRAST. It is well to remember the difference between Christianity and Mahommedanism. One of the express

enactments of the Koran is, that it should never be translated ! Compare with this the precepts and spirit of the Christian Scriptures !

It is interesting to remember the different periods at which the Bible was translated into the vernacular languages of different countries. Of the earliest editions (though not perhaps the earliest) we may regard the Spanish, 1478 ; German, 1522 ; English, 1535 ; French, 1535 ; Danish, 1540 ; Swedish, 1541 ; Dutch, 1560 ; Russian, 1581 ; Hungarian, 1589 ; Polish, 1596 ; Turkish, 1626 ; Modern Greek, 1638 ; Irish, 1685 ; Portuguese, 1768 ; Manx, 1771 ; Italian, 1776 ; Bengalee, 1801 ; Tartar, 1813 ; Persian, 1815 ; Chinese, 1820.

#### THE BIBLE AND THE ENGLISH CONSTITUTION.

It should never be forgotten, in the midst of all the infidelity of our day, that a copy of the Bible is still placed on the table of the Houses of Parliament ; the Bible is presented to the King or Queen when crowned as the head of this nation ; the Bible is still the book on which oaths are taken in our Courts of Law.

#### BIBLE TRANSLATIONS.

IN MODERN TIMES the great translators of the Bible have been missionaries. The task of translating and spreading the Scriptures would never have been attempted by the trader, nor could it have been accomplished by the learned and devout at home ; only missionaries, travelling in regions before unknown, could have done such a work, and the foremost of our missionaries have been foremost as translators. The Burmese version of Judson, the Persian of Henry Martyn, the Sanscrit of Carey, the Bechuana of Moffat, the Chinese of Morrison, the Arabic of Van Dyck, all are monuments of the highest talents and most patient perseverance.

At the beginning of the present century there were translations of the Scriptures existing in nearly all the languages of Europe, a few of Asia and Africa, and four of countries lying beyond. Many of these were very imperfect. Since

1804, when the great British and Foreign Bible Society began its noble work, new translations have been made in no less than 250 languages. Different societies have contributed to this grand result. So far as can be ascertained, the British and Foreign Bible Society has published or helped to publish new versions in 191 languages directly, and 59 indirectly, the American Bible Society in 41, the National Bible Society of Scotland in 5, the Bible Translation Society in 14, the Society for Promoting Christian Knowledge in 17 or more, the Trinitarian Bible Society in 3, the Netherland Bible Society in 11, the Societies of Germany in 9, of Switzerland in 9, and of Denmark, Norway, and Sweden in 6.

Many of these translations extend only to a part of the Scriptures. The entire Bible has been rendered during the present century in about 55 languages, the New Testament in 84, and parts only in 87.

If any wonder that the work should in so many cases be incomplete, they little understand the immense difficulty of making a translation of the whole Bible, especially in such languages as the African or Chinese. The years of constant labour it cost the translators of many of the versions, need not surprise one. The version of Judson of Burmah occupied 19 years in preparation; the Bengalee of Dr. Carey at least 15 years; the Tahitian 20 years; the Arabic 16 years. And can we wonder? Let any one try to turn even a single Gospel into a familiar language like French or German, and then imagine the position of men like Eliot or Moffat, who had to note down phonetically the words used by the natives, mould them by figures into a written language, and cast into that rough mould the spiritual conceptions of the Bible!—in some languages of Africa, *e. g.*, perhaps finding a dozen words for to murder, as mother, child, or other relation is concerned, but no word for gratitude or affection, much less for love, atonement, righteousness, and such like.

THE ENGLISH BIBLE. How beautiful are the words of our translators in speaking of the great importance of their work,—



"It is translation that openeth the window to let in the light, that removeth the cover of the well that we may come to the water, even as Jacob rolled away the stone from the mouth of the well."

It is an interesting coincidence to note, how much we owe in the great work of our English Bible translation, to North countrymen. Not to mention the venerable Bede, on the banks of the Yarrow, translating the Gospel of St. John; Wycliffe, the first translator of the New Testament into English, "the morning star of the Reformation," was born in the village which bears his name, about ten miles from Richmond; Tyndale, the first to print the New Testament, though he himself was not born in Yorkshire, but at Ledbury in Gloucestershire, was of a Yorkshire family; Coverdale, the first to print the whole Bible in English, was also born in Yorkshire. His name represents one of the lovely dales of that beautiful county. Wycliffe and Coverdale lived about twenty miles apart.

LUTHER'S TRANSLATION of the Bible was, as is well-known, one of the most important events of the great Reformation; the singular providence of God by which he was confined in Wartburg Castle was very remarkable in giving him time for so great a work. The history of his translation is very interesting. On September 21, 1552, the complete edition of three thousand copies appeared, in 2 vols. folio. The simple title was 'The New Testament—German—Wittemberg.' It bore no human name, though it did more than human work. In a short time all the copies were sold; a second edition appeared within three months after the first, and by 1553, in eleven years, seventeen editions had been printed at Wittemberg, thirteen at Augsburg, twelve at Basle, one at Erfurt, one at Geneva, one at Leipsic, thirteen at Strasburg, making in all fifty-eight editions; and if we assign these an average of three thousand copies, we have a circulation of no less than one hundred and seventy-four thousand copies of the Word of Life, as one work of the great Reformer's life.



The history of the original copy of the Vulgate, which Luther used, is also interesting. The director of a little watering-place in Bohemia was recently discovered to be its possessor, and the authorities of the University of Leipsic came forward, and offered the sum of 15,000 marks (£750) for it. The margin of each page is filled with glosses and marks, evidently in Luther's own handwriting.

It is a striking coincidence that now, whilst the revision of our English Bible is proceeding in our own country and America, a similar work has been going on in Germany of late years, to revise the great standard version of Martin Luther, and is expected to be complete and published in a few years.

It is also remarkable that in the very room where Luther began his great translation three hundred and fifty-six years ago, may be now found at work a band of colporteurs assembled for conference from time to time, as to the best means of circulating the thousands of Bibles now every year spread abroad in Germany.

### BIBLE SOCIETIES.

THE OLDEST SOCIETY instituted for printing and selling Bibles is the Society for Promoting Christian Knowledge, which commenced its work in 1698. Next to it was the Caustein Institution, founded at Halle in 1712, which has acted as feeder to the German Bible societies of more recent dates. The Naval and Military Bible Society began in 1780; the Sunday School Bible Society, 1785; French Bible Society, 1792; the British and Foreign Bible Society, 1804. Since then many other similar societies have been established. The Basle Society was founded in the same year. The Swedish and Russian Societies in 1809 and 1812 respectively, and the American Bible Society, which combined about sixty smaller Institutions, previously founded in 1817. The British and Foreign Bible Society stands at the head of these, having now about 6,100 branches at home and in the colonies, and

having spent about £9,000,000 in the spread of the Word of Life. The American Bible Society comes next, with 2000 branches, and an expenditure of nearly £4,000,000. The National Society of Scotland third, with 230 branches, and an outlay since 1862 of £150,000.

### BIBLE SOCIETY—BRITISH AND FOREIGN.

“The grandest conception that ever entered the mind of man, since Apostolic times” (*Earl of Shaftesbury*).

ORIGIN. The origin of the great Bible Society has so often been told, that it seems needless to reproduce it. It has lately been described in a most graphic little book published by the Bible Society, entitled ‘From the Beginning, or, The Story of Mary Jones and her Bible,’ collected from the best materials, and retold by M. A. R. At the end of last century scarcely any Bibles were to be had in Wales. Mary Jones, the daughter of Jacob and Molly Jones, two God-fearing people, living in the obscure village of Llanfthangel, at the foot of Cader Idris, was a good and most intelligent child, who used to attend the preaching at a neighbouring house. As she listened, the Blessed Truth arrested her attention, and the desire laid hold of her mind to read the Bible for herself. But she could not read, had no Bible, nor money to buy one. The history of her early struggles to obtain a copy of the Scriptures forms a tale of most thrilling interest; how she learned to read by the help of a village school, getting up earlier every morning not to neglect her share of the house-work; how she walked two miles every Saturday and read the Bible at a farmer’s house; how she saved up every penny she could gain to enable her to obtain the coveted treasure; and how at last, after six years of learning and saving, she had got together a sufficient sum to procure the object of her desire. The Rev. Thomas Charles of Bala was the only clergyman in the neighbourhood, from whom a Bible could be got. It was a walk of twenty-five miles to his house, but one bright morning in 1802, Mary Jones

started, barefoot and alone, her heart filled with hope, and her eyes sparkling with delight. The story goes on to describe the keenness of her bitter disappointment, when told by Mr. Charles that he had no Bible to dispose of; every copy he had (and they were few) had been promised long ago, and the Society that supplied Wales hitherto now declined to print any more. But so touching a story reached the kind man's heart, and mingling his tears with hers, he rose from his seat, saying, "My dear child, I see you *must* have a Bible, difficult as it is for me to spare you one. It is impossible, yes, simply impossible to refuse you."

By this touching incident the large and loving heart of Mr. Charles was stirred. Going up to London, he resolved to lay the matter before certain Christian friends, particularly the friends of the Religious Tract Society. By a striking coincidence, the first friend he met was Mr. Tarn (the father of Mr. Joseph Tarn, for so many years the Society's cashier), and they talked the matter over. At the next Committee meeting of the Society, Mr. Charles was introduced, Dec. 7, 1802; a deep feeling of sympathy was called forth by his touching story and wise proposal, and after the ordinary business of the Tract Society was finished, the organization of a Bible Society, not for Wales only, but for the whole world, was at once resolved on.

On March 7, 1804, the British and Foreign Bible Society was first formed, at a meeting held in the London Tavern. It was planned in the quaint counting-house of Mr. Joseph Hardcastle, a Russian merchant, in old Swan Stairs, on the banks of the Thames (the old building is still standing); having as its noble object to print and circulate the Holy Bible in whole and in part, without note or comment, throughout the whole world.

PROGRESS AND WORK. The history of the work done by this great society, with all its deeply interesting incidents, would fill many volumes. When it began its work in 1804, it was estimated that there were not more than 5,000,000 copies of

the Bible in existence ; since it began, its issues have been increasing every year. In 1883 they reached the large number of 2,964,636, while the total issue from the beginning of the work amounts to 96,917,629 copies. If to this be added the work of kindred Foreign Bible Societies, most of which are or have been aided by the British and Foreign Bible Society, a total of over 160,000,000 copies will have been distributed since 1804.

Again, at the beginning of the century the Bible only was known to exist in about 56 different languages. In 1883 this Society circulated the precious Book in 250 languages or dialects ; the number of versions it distributes is 315, since in many countries there are more than one. In our own United Kingdom we require six different languages—English, Welsh, Gaelic, Irish, Manx, French (for the Channel Islands). In France several different dialects are spoken, as in Russia, &c. In India the Society distributes translations in above sixty different dialects.

In about 190 of these the translation has been made in the present century.

One of the greatest benefits conferred by the Bible Society has been to make the Bible so easily accessible to all. The costliness of the precious Word has often been referred to. It cannot be wondered at, in the early days, when copies were multiplied by hand, and when few could afford to buy, and fewer still be found to read them. In the days of Edward IV. the cost of a Bible was £40, equal to nearly £400 sterling now. Up to the beginning of the present century it was still comparatively an expensive book, and as stated above, only to be procured in a small number of languages. By the noble work of this great society, a copy of the whole Bible may now be had at a price so low, that the poorest can no longer find it beyond their means, and may still further be obtained in a large proportion of the languages of the whole world. The whole Bible may be had in English for sixpence, the New Testament for twopence, and



one of the Gospels or Epistles, or the Book of Psalms, for one penny.

The EXTENT OF THE WORK may be put down more easily in figures than apprehended adequately by the mind. "The field is the world." and the amount of seed sown each year, and the results following, are larger as the work advances. The issue of the Scriptures in 1882-3, in whole or in part, numbered 2,964,636, and the total amount sent forth since the commencement is 96,917,629 copies; of these 47,000,000 have been taken by the English-speaking people, 12,000,000 by Germans, 9,000,000 by the French, leaving only 26,000,000 for all the rest of the world. This is without taking into account the 62,000,000 copies issued by other Bible Societies.

It may give some idea of the vastness of the work when the calculation is remembered, that at the present rate of issue nearly 10,000 copies are issued every day of the year, except Sunday. Reckoning twelve hours in the working day, this gives an average of about 833 every hour, and over 13 every minute; or taking the whole 24 hours, between 6 and 7 every minute, day and night, all through the week.

The Bible house of the American Bible Society is capable of issuing 2,000,000 copies, or about 6000 copies every working day, 600 every hour, or 10 every minute.

Or again, suppose all the 96,000,000 could be put side by side, and they only measured on an average one inch each across the back, they would require a shelf upwards of 1480 miles in length to hold them!

Or, if all the books could be weighed, and on an average they weighed only half-a-pound each, the weight would be upwards of 20,950 tons.

Or again, if any one were disposed to count them, and were to count 60 a minute for ten hours a day, and for six days in the week, it would require no less than eight years and a quarter before the work was finished!

The OPERATIONS of this great society are now carried on in a variety of ways. The system of Auxiliaries, Branches, and

Associations began very early in its history. There are now about 5000 in the kingdom.

The juvenile branches were commenced in 1812, the Ladies' Association in 1811, preceded by the Aberdeen Female Servants' Association in 1809. The first meeting in Exeter Hall was held in 1831, and was signalized among other things by the attendance of ladies for the first time. The important system of colportage was first introduced in 1845, and has proved one of the most valuable adjuncts of the Society. The Society is employing now about 300 in Europe, and 200 in the rest of the world. The magnitude of the work may be inferred from the fact that for the benefit of France, Germany, Austria, and Russia, the benevolent work of the Society, in the various departments, involves an annual expenditure of over £40,000 beyond the amount received from Scriptures sold.

INCOME. Like the issues, has been steadily increasing. The first year (1805) the income was £691; the fourth year £14,000. The free contributions in 1883 reached the sum of £112,428, including sums sent not only from our own country, but from all quarters of the globe. The total amount spent from the beginning has been over £9,000,000, to which other large sums must be added. The noble building, now the Society's Dépôt, was built by voluntary subscriptions, not a farthing towards which was taken from the ordinary income.

It was a striking proof of the hearty good-will of the Juvenile Branches of the Society, that in 1866 and 1867 the young people of Yorkshire collected upwards of £1300 towards the erection of this beautiful Dépôt; and the Sunday Schools and young friends in the principality of Wales presented nearly £1000 towards the same object, the two together defraying about a twentieth part of the whole expense.

UPWARDS of £1000 has been sent to the Society every year for the last eight years as a payment for Scriptures, from the South Sea Islands alone.

THE SERVICE RENDERED TO MISSIONARY WORK. The Bible

Society is the great means of supplying the seed, which it is the province of the Protestant Missionary Societies to sow, throughout the world. The venerable Society for the Propagation of the Gospel in Foreign Parts require to use the Scriptures in about twenty languages; nearly all these can be procured from the Bible Society, and fourteen of them from it alone, with one or two exceptions, for which the American Bible Society must be appealed to. The Church Missionary Society use about forty different translations, nearly all of which are obtained from the Bible Society. Thus there are, in round numbers, about sixty languages in which the Holy Scriptures are used by the Church of England in her mission work, and in about four-fifths of these, integral portions of the Word of God can be obtained only through this means. So of Nonconformist bodies, the London Missionary Society have about fifteen different languages, some of which are of recent grammatical formation; the Wesleyan Missionary Society about thirty, including European languages; and all these are supplied directly or indirectly by the Bible Society. The Baptist Missionary Society, though no longer dependent on the Society, yet receive help in printing parts of the Old Testament in some Indian languages, and elsewhere; while the Missionaries of the American Baptist Society have been largely assisted in the printing of some of their versions.

Thus it was that the Rev. Henry Venn, the chief secretary of the largest Missionary Society in the world, said in his old age, "When I was a young man, I used to think of the Bible Society as the handmaid of Missionary Societies; but I now think that she is 'the Queen's daughter, all glorious within,' and the Missionary Societies are 'the virgins, her companions that bear her company.'"

IN NO GREAT SOCIETY is the wonderful *Providence of God* more remarkably discernible than in the history of the work of the British and Foreign Bible Society, as, *e.g.*, in the time of its formation. As the invention of printing just preceded the great Reformation, so just before the Bible Society was set

on foot, the art of stereotype printing was commenced, which so wonderfully helped to promote the rapidity of increasing copies. It was the time too when all our great Missionary Societies were commencing their glorious work, and needed its help to supply them with the Word of Life.

Even the materials for printing and the place of printing have a strange "romance of history." There need be no better answer to the taunts of infidelity than the history of Bible printing. Take the example of Voltaire, who died A.D. 1718. Among the last words he spoke were words of horrible mockery against the blessed Book. "In a hundred years," he said, "the Bible will be a book only to be known to be derided as an imposture!" What has been the fact? After Voltaire's death the printing press which he used for printing his infidel books was bought and used to print the very Bible he had abused! whilst in 1878, the year of the Paris Exhibition, the number of Bibles circulated was the largest ever known in France.

The estate which Gibbon, the sceptical historian, possessed in Switzerland is now held by one of his descendants, who spends most of his income in propagating the Gospel which Gibbon sought to undermine. The room in which Hume lived in Edinburgh was used to hold the first Bible Society meeting that met in that city. So, too, how remarkable is the fact that the place where the Society's great depôt stands, Blackfriars in London, as the name imports, is the place where the monks and friars were wont in ancient days to preach against the general reading of the Scriptures; just as the Religious Tract Society's depôt in Paternoster Row stands upon the spot where Fisher, Bishop of Rochester, preached publicly against an open Bible, and a number of New Testaments were publicly burned. Or, to take particular places, the principality of Wales is most full of the romance of incidents in connection with Bible Society work. It was here, as is well-known, that the Society had its cradle. Here the first great craving for a supply was felt, and here the



demand was first partially supplied. It was a time of long and anxious waiting. The Society for Promoting Christian Knowledge had up to that time published the only Welsh version in use ; but on the application to print a new edition, it declined, having no funds available for the purpose. The first supply was obtained from the Bible Society, and never was any supply of Bibles received with greater enthusiasm. Mr. Charles records, that when the vehicle laden with Bibles was drawing near, the people went out in a body, took out the horses, and drew it themselves to the market-place, where the contents were distributed with wild enthusiasm.

Is it not a striking coincidence, in connection with such a history, that no infidel book has ever yet been published in Welsh? and that scarcely any Popery exists in the Principality? It is worthy of note too, that in proportion to the population, there is scarcely any place where the *free* contributions are greater to the Society. In the Isle of Anglesea, one of the poorest parts, where there is no great town, no manufactory, a vigorous branch has been established. Taking the country generally, a contribution of twopence each person is considered to be good ; in the Isle of Anglesea in 1879 they sent up £8000 to the Bible Society and £2350 to the Society for Promoting Christian Knowledge, or fourpence each for every man, woman, and child in the place. It is further remarkable that Wales presents the rare example of a country where the supply of Bibles is greater than the inhabitants, and yet the demand still continues undiminished ! The Bible Society has issued 2,000,000 of Bibles and Testaments during the present century in Wales.

THE IRISHMAN AND THE PRIEST. A Romish priest was saying one day to a poor peasant, "How wrong it is to read the Bible, especially for the poor." "But," answered the man, "the Blessed Saviour said, 'Search the Scriptures,' and may I ask your Reverence a question? I was reading a day or two ago that it said, 'Ye shall read it to your children,' and the priests have no children; how do you account for

that?" "Ah! but," said the priest, "the likes of you cannot understand it." "Well," said the man, "if I cannot understand it, it will do me no harm; and if I can understand it, it must do me great good."

THE POWER OF THE WORD. Sir Bartle Frere, in his essay on Indian Missions, gives an account which he knew was most carefully investigated, where all the inhabitants of a remote village in the Deccan had abjured idolatry and caste, removed from their temples all the idols which had been worshipped time out of mind, and agreed to profess a form of Christianity which they had gathered for themselves, from a careful perusal of a single gospel and a few tracts! These had not been given them by any missionary, but had been casually left with some clothes and other cast-off property by a merchant, whose name had been forgotten, and who had given them to his servant.

### BLESSINGS.

"THERE ARE THREE REQUISITES," says Mrs. Hannah Moore, "to the proper enjoyment of earthly blessings: a thankful reflection on the goodness of the giver, a deep sense of our own unworthiness, and recollection of the uncertainty of long possessing them. The first would make us grateful, the second humble, and the third moderate."

THE RIGHT USE OF THE SAILS. "I could never understand," said a child to her father, "how the same wind can take ships in such different directions. Here goes one in towards the port, and there is another steering out to sea." The father answered, "It depends upon the position of the sails;" and added, "it is much the same with men in the world as with ships at sea."

### BLIND.

BY THE CENSUS of 1851 (the first registration of the exact number), there were in Great Britain and Ireland 27,074 blind persons; in 1861, 29,051; in 1871, 31,159, so in-

creasing about 2000 each decade. In 1851 there were 10 blind persons to every 10,000 of the population. The proportion was found to differ greatly in different counties : in Suffolk, 13 ; Norfolk, 13 ; Lancashire, 9 ; Cheshire, 8 ; West Riding of Yorkshire, 8 ; Essex, 9. There are now about 3000 blind persons in London alone. The whole number in the world is estimated at about 3,000,000. In many foreign countries the proportion is much larger than in England—in Arabia 1 in every 600, in China 1 in every 400, in Egypt it is 1 to every 100.

**HOSPITALS FOR.** The earliest institution for the blind that can be traced was founded by St. Louis, A.D. 1260, at Paris, for the soldiers who had lost their sight in the Crusades, but they contained no provision for their instruction. In Paris the idea was first started of teaching them to read by raised or embossed characters, by Valentine Haüy. The first asylum for the blind in this country was commenced at Liverpool in 1790.

The school for the Indigent Blind at St. George's Fields, Southwark (the largest and richest in the kingdom), was commenced 1799. Since then, between fifty and sixty similar institutions have been formed. An important college for the education of the blind sons of gentlemen was established at Worcester in 1866, which has fully proved the intellectual capacity of the blind. Since its commencement it has sent to our universities nine blind students, who have obtained, by open competition, six scholarships and other prizes, and five first classes in the London schools of theology, classics, philosophy, and jurisprudence. Five of these gentlemen, after leaving the university, have honourably settled in life, three being in holy orders ; a fourth will soon be a solicitor, a fifth a Fellow of Durham University, and second master of a blind college.

**COLOUR BLINDNESS.** By experiments lately made by the Ophthalmotological Society of the United Kingdom, it was ascertained that out of 18,000 persons, 750 were more or less

affected with colour blindness ; the chief colours they were unable to distinguish being red and green. The proportion of men were twelve times greater than of women, and the poor were more subject to it than the rich.

HELP FOR THE BLIND. Moon's system of reading by raised and embossed characters has been perhaps the greatest boon ever given to the blind. More than thirty years' experience has proved its value. It has now been adapted to 250 languages and dialects, and is used by more than 10,000 readers, of which more than half the number are over fifty years of age, and some even at the advanced age of ninety. Dr. Moon was himself blind, the master of the school for the blind at Brighton.

At a tea-party given to the indigent blind in the north of London a short time ago, Dr. Moon said, " When I became blind, people condoled with my mother in the heavy loss which she had sustained. They were wrong. God gave me blindness as a talent to be used for His glory. Without blindness I should never have been able to see, as I have seen, the needs of the blind."

M. Braille's system of writing has been also an unspeakable boon, by which the blind are enabled to correspond with one another, and enjoy all the advantages of the pen.

### BLOOD OF CHRIST.

BISHOP HAMILTON of Salisbury. It was a touching testimony given by him at his death ; during his last illness his mind was at times clouded by distracting fears as to his acceptance. He failed to grasp, partly from having been involved so much in controversy about the Church of Rome, in all its simplicity, the grand truth of justification only by faith through the righteousness of Christ. He thought rather of the sacraments of the Church as providing the means of real union with Christ, and aimed at " a perfect repentance " as a ground of assurance. But as the end drew nigh, he was enabled to realize the simplicity of gospel truth. On the



morning of the last day he said, "The only thing I want is, to place my whole confidence more and more perfectly in the precious Blood." Among the last words he uttered were, "Bright, bright," as if light were already opening to the eye of his soul, full of the beauty and glory of heaven.

HEDLEY VICARS. Most persons have read how Hedley Vicars first found, as it were accidentally, in the railway station, the power of the gracious words, "The blood of Jesus Christ His Son cleanseth us from all sin." He thought, Is that word true? Is that *true to me*? Does the blood of Jesus Christ wash out all my stain? Then I resolve I will henceforth live as a man who has been washed in the blood of Jesus Christ.

### BODY.

How little we think of the wonders of the human body, especially of its involuntary action. Take one example only. Not counting the steps of the feet, the work of the hands, the action of the eyes, and all the marvellous machinery which set in motion the muscles of so singular a frame, take the fact that the busy beating heart thumps 1,000,000,000 times without stopping during the threescore and ten years of our life; it propels to the utmost extremity of toe and finger half-a-million of tons of blood, each stroke representing a force of thirteen pounds.

In an article on 'The Body's Income and Expenditure,' in 'Knowledge,' a short time ago, it is said, "It has been calculated, that the daily force expended by an adult in maintaining its temperature and heat for the work of heart, lungs, &c. in its muscular acts, may be set down at 3400 foot tons. In other words, the daily life of man summed up in one huge lift, would be capable of raising 3400 tons a foot high."

The average weight of an adult, according to M. Quetelet, is 140lbs. 6oz. The skeleton consists of 254 bones, connected together by about 180 joints. The outer skin of a full-grown man is covered with about 7,000,000 pores, while the united

length of the spiral vessels connected with them is reckoned at 28 miles.

DISEASES. Dr. Richardson, in his 'Diseases of Modern Life,' says there are about two hundred and fifty diseases to which the human body is liable, and about one hundred in full operation. "Strange that a harp of thousand strings should keep in tune so long." Dr. Richardson gives it as his opinion, "that though many diseases have appeared at different times, and been known by different names, yet through the whole of the known period of human existence on the earth, not one new disease has been added nor one withdrawn."

The first great test of man was through the body. It has often been asked, Why was it that our first parents were not tested by some higher and worthier trial? Many answers have been given. But perhaps the best is, that that test was a symbolic one. It was a temptation through the body, which was symbolic of what should be the case with the whole race afterwards.

THE REV. C. SIMEON. "I remember Mr. Simeon," wrote good Bishop McIlvaine, "when once he had a fall from his horse, stretching out one limb after another and re-dedicating it to God. It was his first thought, 'ye are not your own.'"

### BONDAGE.

IN THE REVOLUTION, when the people seized the Bastille to set free the prisoners, there were sixteen found in the dungeons beneath the prison. One man had been thirty years confined in the Bastille, and when liberated, having lost all interest in the outer world, his relatives and friends all lost to him, he begged earnestly to be taken back again, which was done, though he was put in a better and more comfortable position. He died a few years after. All the prisoners were set free; some were stupefied, some were grateful, but all seemed puzzled and amazed.

"ARE YOUR HANDCUFFS TAKEN OFF?" — A gentleman

travelling with a policeman, who had charge of a handcuffed prisoner, began to talk to him. "Have you brought your prisoner far?" "Oh yes, sir—from Glasgow." After speaking of the effects which crime and sin bring men to, the good man brought home to the policeman and his fellow-travellers the question, "But are *your* handcuffs taken off? The devil binds his victim with far stronger chains than those you see here."

### BREAD.

THE VALUE OF the bread consumed annually in the United Kingdom is now estimated at about £70,000,000, or, on an average, £2 12s. 6d. for every man, woman, and child. Mr. Caird estimates the value of the butter and cheese at £35,000,000, and of the milk at £30,000,000.

PRICE. How little our poor people think of the thankfulness they ought to feel, for being able to buy a "cheap loaf." It is curious to see what the price of bread has been even within the present century. In 1800 the quartern loaf was  $17\frac{1}{2}d.$ , and for a few weeks as much as  $22\frac{1}{2}d.$ ; in 1805,  $12\frac{1}{2}d.$ ; 1810,  $15\frac{1}{2}d.$ ; 1812,  $21\frac{1}{2}d.$ ; 1814,  $12\frac{1}{2}d.$ ; 1820,  $11d.$ ; 1830,  $10\frac{1}{2}d.$ ; 1840,  $9d.$ ; 1854,  $11d.$ ; 1867,  $10\frac{1}{2}d.$ ; 1870,  $7d.$  We spend about £60,000,000 for foreign grain and flour imported every year.

"WASTE NOT, WANT NOT" is a good maxim, but little practised. Mr. G. C. T. Bartley, the secretary of the National Penny Bank, has published a calculation about the waste of bread. He says, "One ounce is but a little piece of bread; let each of your readers weigh it out; yet an ounce of bread wasted in each household in England and Wales, means about 25,000,000 quartern loaves, the produce of 30,000 acres of wheat, and enough to feed annually 100,000 people. The same with small scraps of meat, an ounce a week represents 300,000 sheep. Saving the bread and meat from waste is the same as producing the same amount more at home."

The BREAD-FRUIT tree of the South Sea Islands. Most

persons have read of this wonderful tree, which forms the support of many of those gems of the ocean. The six seasons into which the year is there divided are named respectively after the kind of this fruit that then ripens, for the different species continue to bear almost the whole year round. The value of the tree is well substantiated by travellers. Not only has the fruit the appearance of a loaf of bread, but when baked whole, it forms an excellent substitute for it. A native is considered well off if he possesses only two trees of the bread-fruit, as they will supply him with food all the year round. In its perennial value, it may furnish an apt emblem of Christ, "the Bread of Life," "the True Bread."

### BURDENS.

"Johnny, don't you think you have got as much as you can carry?" said Frank to his brother, who was standing with open arms, receiving the bundles his father placed upon them. "You've got more than you can carry."

"Never mind," said Johnny, in a burst of childlike trust, "*father knows* how much I can carry."

Great cares are nothing to great sins; there is a great difference between care and trouble.

Little cares are generally more trying than large ones, because we try to bear them in our own strength.

### CARELESSNESS.

It would be a strange book, or rather a strange series of books, if a tolerably fair record could be made, of even some of the results of carelessness amongst our people that come to light.

LETTERS. In 1880 more than 27,000 letters were posted without any address; of which 5000 contained no clue to the writers, and 1340 contained articles to the value of £5010. The use of too fragile covers caused the escape of 30,000 articles.



The number of articles lost in travelling too !

The property destroyed by children being allowed to play with lucifer matches (see *Children*).

From the returns of the Metropolitan Police, it appears that in 1879 the police found 25,259 doors and windows open or insecurely fastened at night in London. Can we wonder that robberies are frequent !

### CHARITY.

IN LONDON alone it is computed the annual amount contributed to *public* institutions is about £3,000,000, and in *private* benevolence about £7,000,000. London contains, it is said, a larger degraded population in proportion than any other place. One million of people in London receive medical advice gratuitously every year.

Probably the largest part of our most philanthropic heroes have not been rich men. John Pound, the founder of Ragged Schools ; John Raikes, who established Sunday Schools ; Thomas Wright, the prison philanthropist, were none of them rich ; nor was St. Vincent de Paul and Father Matthew, the promoters of education and temperance, nor many of our greatest missionaries—Xavier, Carey, Livingstone, &c.

CHRISTIANITY. In the preface to the late M. de Liefda's admirable work on 'The Charities of Europe,' he says, "I have always been of opinion, that nowhere would a better proof of the Divine origin of Christianity and of the truth of the gospel be found, than in the story, simply told, of some charitable institutions. Whatever the Christian religion may apparently have in common with other religions, this much is certain, that true self-denying charity, which seeks the lost, loves the poor, and consoles the sufferer, is exclusively its own. There never were such things known in heathendom, however civilized, nor were they ever known in Israel, before He appeared, who taught His people to love their enemies, and to exercise charity towards the harlot, the publican, and the sinner."

‘No, I CANNOT AFFORD to give it, but I can afford to *sacrifice* it,’—the noble words of Sarah Martin, the poor needle-woman, whose name is so illustrious, when asked if she could afford the time she devoted to visiting the sick and needy.

PRAYER BEFORE GIVING. In one of the Rev. R. Knill’s journeys through the country, he attended a missionary meeting, and pleaded with his usual earnestness. Next morning a man came to see him. “Sir,” said he, “I was last night at the missionary meeting, and heard you speak, and I felt ashamed. I have long been a professing Christian, and yet have never given anything to speak of for such a work. I am now in good health and strength. I have saved £10, and want to give it to the mission work.”

Mr. K. asked, “Does your wife know of this?”

“No. She is not a godly woman, and always opposes such things.”

“Then,” said Mr. Knill, “I cannot accept it in that way. It would only bring trouble in your house. But take my advice : go home, speak to her kindly and gently, and ask her to pray with you for five minutes over a certain thing which you are anxious to do. Say, I want your permission, and I will not do it without your consent. Don’t be afraid, but be very affectionate and kind.”

He did so, and to his surprise he came back to Mr. Knill, saying, “Well, sir, I certainly am surprised. My wife always opposed such things, but I did as you advised, and she gave her consent, and here is the money ; and may the Lord graciously accept it.”

### CHEERFULNESS.

“THE BRIGHT WEATHER OF THE HEART” should be cultivated. “The habit of receiving things cheerfully, and of thinking about life hopefully, may be made to grow up in us like any other habit” (*Smiles*).

Exactness in little duties is a wonderful help to cheerfulness.

“SMILE ON ME.” “What can I do for you?” said a nurse

as she passed by a poor suffering child in an hospital. The only request the child made as the nurse passed so frequently by her bed was, "Smile on me."

"NEVER sit down to nurse a grief; in all life's duties seek relief."

"The study of natural history," Smiles has said, "more than any other branch of science, seems to be accompanied by unusual cheerfulness and equanimity of temper on the part of its votaries; the result of which is, that the life of naturalists is on the whole more prolonged than that of any other class of men of science. A member of the Linneæan Society has informed us, that of fourteen members who died in 1870, two were over ninety, five over eighty, and two were over seventy. The average age of all the members who died in that year was seventy-five."

The especial reason why true Christians are always most cheerful, is because they are most reasonable. They weigh things in their true and proper proportions. They view the little annoyances which fret those who exaggerate their importance at their true estimate, and besides, they have, at all times, an undercurrent of peace, and joy, and hope.

### CHILDREN.

THE NUMBER in England and Wales in 1881 was about 7,500,000, of whom it is calculated 3,000,000 are absent from public worship every Sunday from tender age and unavoidable causes. The average number of children in each family is 3·7.

BIRTHS. Taking the whole world, one child is born every minute. In London alone one in every four minutes.

DEATHS. In England nearly half the children die under five, in a large number of cases from the carelessness of the nurses and mothers. Dr. Taylor, the medical officer at Scarborough, has published the statement that fully 50,000 infants die every year from the administration of improper food. But this has been questioned.

ACCIDENTS. There are between 1400 and 1500 children in England under five years of age annually burnt or scalded to death. In 1876 there were 1573. More than 1000 children are suffocated by drunken parents, chiefly mothers.

POVERTY. In London 3000 children sleep every night out of doors—under railway arches, in sheds, &c.; 24,000 are living homeless and in destitution; 12,000 are regularly trained and live as thieves.

CARELESSNESS. At a Petty Sessions in Suffolk in 1880, the police sergeant stated, that in the last ten years property to the value of £13,000 had been destroyed by children improperly using lucifer matches.

INFLUENCE OF. Mr. Hill, Secretary of the Working Men's Lord's Day Rest Association, said, he had been told by a missionary of the Fiji Islands, that the old heathen were so bored by the missionary's preaching against cannibalism, that they said to him, "If you will but let us alone, you may teach the children what you like." "Very well," was the answer, and from that day cannibalism was doomed.

THERE ARE *three things* which most powerfully catch children—sugar, movement, laughter.

There are three kinds of boys in the world—the "*I wills*," the "*I won'ts*," and the "*I can'ts*." The "*I wills*" effect almost everything, the "*I won'ts*" oppose almost everything, and the "*I can'ts*" fail in almost everything.

SCRIPTURE UNION. A delightful band of union. There are now more than 100,000 English members, whilst 1100 branches exist; 200 in London, and the rest in the country. It is spreading now on the Continent, and will, it is hoped, gradually throughout the world.

A WAGGON was standing in the street of a town, with four fine strong horses harnessed to it. In the front was sitting a little boy. The driver of the waggon went away for something, and whilst he was gone something frightened the horses, and they set off at full gallop down the hill. There was a terrible cry; the poor little boy and every one was



frightened. A woman called out, "Stop the waggon! stop the waggon!" An old man, cold-hearted like an icicle, said to her, "What are you making such a fuss about? he isn't your child." "No," said the woman; "but he's somebody's child; that's the same thing."

A CHILD'S PRAYER. A little boy on Saturday night said, at the end of his prayer, "O God, let the minister say something to-morrow that I can understand."

### CHRIST.

HE IS "PRECIOUS"—"CAN'T DO WITHOUT HIM." A faithful clergyman used sometimes to dine with a Christian friend between the morning and afternoon services on Sunday, and took the opportunity of speaking to the family upon the sermon he had preached. One day he asked a little boy what the morning text had been. The boy replied, "Jesus is precious." "And what do you mean by precious?" The dear child was silent for a few moments; then hiding his face in his mother's lap, he replied, "Mother is precious; we couldn't do without her." "Well answered, my boy," replied the aged minister. "Never forget that word—Jesus is precious; we could not do without Him."

A LIVING PERSON. A little boy seven years old was taken dangerously ill, and a gentleman went to see him. The family were regarded as very self-righteous people. On arriving at the house the gentleman was met by the mother, who said, "You'll find him well acquainted with the *plan of salvation*." "The plan of salvation," thought the good man. Ah, probably there he rests. What does he know of Jesus as a living Person, who died for *him*?

And so it proved. A few words showed how well satisfied the boy was for himself and his mother for him. He could talk about the scheme of redemption, but knew nothing personally of the Divine Redeemer. It pleased God to bless the instructions of the kind visitor, and the boy embraced the real truth. He did not die, but recovered, and afterwards

acknowledged that the good man first led him to understand and receive the truth of salvation, not in believing a doctrine, but in accepting a living Person.

"HAVE YOU EVER THANKED HIM FOR IT?" At a close of an evangelistic meeting in Worcestershire, a young woman was retiring from the room with a look of deep distress upon her face. A Christian friend stopped her, and inquired the cause of her sadness, and found it anxious concern for her soul. On questioning her, she acknowledged her firm belief in the work of Christ, but it gave her no happiness. "Do you believe," the friend asked, "that Christ died for you?" "Yes." "And that He was buried and rose again, according to the Scriptures?" "Yes." "And that He is now in heaven, and has been more than eighteen hundred years interceding for His people, and inviting sinners to turn to Him?" "Yes." "Well, now, does not that make you happy?" She answered, "No." For a time the gentleman could not understand the case. At last he asked her, "Have you ever thanked Him?" She candidly acknowledged she had not, and at once saw a secret of her unhappiness. The next evening she was at the meeting again, and came with a bright face. "Sir, I have thanked Him for what He has done for me, and now I do feel happy."

"THE QUEEN'S COIN—NOTHING ELSE." A poor man was taken up by the police for leaving his horse and waggon without any one to look after them. It was the old story. He was not a drunkard, but had that day taken a little too much and fallen asleep, and so been found, and being summoned, he had to pay £1 2s., or a week's imprisonment. He was being taken to the gaol to expiate his offence, when a lady waiting at a railway station heard the case, as the man was also waiting there for the train. She was touched with pity, and asked the policeman, "If I pay the fine for him, will he be allowed to go free?" "Certainly, ma'am," the man replied; "we have no business to keep him a moment after the money is paid." Unfortunately the lady had not her

purse with her, but offered a valuable ring instead. "Would you take this ring? It is worth a great deal more than the sum you require?" "I cannot, ma'am," the policeman replied; "the ring may be worth, as you say, much more than the fine; but we must have the *Queen's coin*—nothing else will do."

With the help of the man's brother, who was there, and some people in the room, the fine was paid, and the man was told that he might go free, because the law had no further claim upon him. He would not believe it at first, but as he saw that it was all true, he turned to the lady with a look of the deepest gratitude, and said, "Oh, what can I do for you?" He was soon shown how it was only by payment of the Queen's coin that he was made free.

THE ROPE NOT LONG ENOUGH. Dr. Blaikie of Edinburgh closes his excellent tract on 'Christianity and Secularism' by a story—"In a town in the North of Scotland, a benevolent Unitarian minister once took to preaching in the streets. He spoke of the beauty of goodness, and invited sinners to the happiness of a virtuous and orderly life. A group of waifs and harlots stood near, one of whom, who had not lost all her mother wit, replied to him in her native dialect, 'Eh, mon, your rope's nae lang eneuch for the like o' hiz'" (your rope's not long enough for the like of us). His Gospel was not capable of reaching down to the depths to which waifs and harlots had fallen. It was a longer rope, a profounder gospel, that they felt to need.

THE DIFFERENCE OF TWO LETTERS. "There is a wide difference between your religion and mine," said a humble Christian lady to one in whom she had long been interested. "Indeed," said he; "how is that?" "Your religion has only two letters in it, mine has four. Your religion is d-o—do; whereas mine is d-o-n-e—done."

A MINISTER OF CHRIST, worn out with work in the midst of a blessed revival, and worn with conflict against sin and Satan, gained comfort through a dream; it matters not whether it was

a sleeping or a waking dream. As he rested in bed, he thought he saw all that was foul and vile lying before him; and while he watched the sight, one came and said to him, "This is self." His heart grew sick to believe that this could be a picture of himself. But while he gazed, a grave was mysteriously opened, and this hideous mass laid therein. He saw it buried, and over the closed grave a flat stone was laid down, and lettering came upon it, which, when he examined, he found consisted of five letters—N E V E R. Then he felt a hidden rapture, and knew that self was buried, and should never rise again. He thought he crept to the stone and kissed each letter. But at the other end of the grave there rose a cross surmounted with a cloud. Slowly the cloud rose, and the pierced feet were seen, and still rising, there came visible the form of the Beloved, with His wounded hands and side. The servant of Christ cried that he might see the face, but a voice said, "It is sufficient; thou shalt see that by-and-by: meanwhile preach the precious blood of Christ."

THE LIVING BRIDGE. Years ago a striking incident is said to have occurred at Paris. In a back street of that city a fire broke out at night. It was in a narrow court, in which the houses were built so that the higher stories overhung the lower considerably, and the upper stories sometimes almost touched. In the midst of the night, a father sleeping with his children was suddenly awoken by the smoke filling the room. In a moment he jumped out of bed. With one strong blow he swept away the framework of the window of his bedroom, and the next moment he was safe across the other side of the street, through the window of the opposite house. He was safe, but he had not thought of the children. He caught the sound of their voices, and saw their terrified faces looking through the flames at him. What could he do? Without a moment's hesitation he jumped back again, and placing his foot firmly against the window-sill of the house where he was, he launched his body forward, and grasped the window of the burning house, thus making himself a living bridge



between the two ; then shouting to his eldest boy, he bid him come and crawl over his body to the other side : the boy did so, and was saved. A second child and a third followed, trembling ; the fourth, a little boy, then came, almost too timid, but he dared, after a moment's hesitation, to make the effort. But as the little fellow was passing he heard his father cry, " Quick ! quick ! I can't hold much longer." He heard the voice of the crowd below assure him of the safety of his last child, and then the hold of the strong man was relaxed upon the burning house. There was a heavy crash, and he fell a lifeless corpse—a faint illustration of that salvation that comes to us poor helpless sinners through Him who bridged the chasm, though it cost His precious life.

## CHRISTIANITY

EVIDENCES OF. The four most striking evidences of Christianity are the Jews, the living Church, the two Sacraments, and the Bible, with all that these four points involve.

RICHARD BAXTER. It is said of him, that in reviewing his life he said, that in his earlier years the miraculous evidence for Christianity influenced him most; in his middle life the prophetic and Scriptural; in his later years the fitness of Christianity to give rest to his spirit was to him the most convincing evidence of all.

PROGRESS. Attempts have been made to trace the gradual progress of Christianity from its beginning, throughout the world. It is difficult in such a matter to find reliable data. Two different accounts exactly agree, the one drawn up by Mr. Sharon Turner, and the other by an American of note, Dr. Dorchester of Boston, who spent some years in careful investigation of the subject.

They give the following statement—

In the first century the professing Christians numbered about ... .. 500,000

In the 2nd century ...	...	...	2,000,000
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In the 3rd century	...	...	...	5,000,000
4th	„	...	...	10,000,000
5th	„	...	...	15,000,000
6th	„	...	...	20,000,000
7th	„	...	...	24,000,000
8th	„	...	...	30,000,000
9th	„	...	...	40,000,000
10th	„	...	...	50,000,000
11th	„	...	...	70,000,000
12th	„	...	...	80,000,000

Then came a dark era. The powers of the barbaric hordes from the north of Europe, and of the Saracens from the south, checked the steady progress of the truth, and in the next century there was a decrease of 5,000,000, which was, however, recovered in the following century, though the moral power was by no means regained.

In the 13th century	...	...	...	75,000,000
14th	„	...	...	80,000,000
15th	„	...	...	100,000,000
16th	„	...	...	125,000,000
17th	„	...	...	155,000,000
18th	„	...	...	200,000,000
19th	„	...	...	440,000,000

During the present century, it is believed, the Church has already doubled the number of her communicants.

The numbers living under Christian government, according to Dr. Dorchester, have increased still more.

1700. The number of those living under Christian Government were probably 155,000,000.

1800. The number of those living under Christian Government— 388,000,000.

1876. The number of those living under Christian Government— 685,000,000.

So that about 48 per cent. of the population of the world (1,439,000,000) were nominally under Christian sway five years ago.

The estimated proportion of *English-speaking* people, according to the different religious denominations throughout the world, is given in Whittaker's almanack for 1883.

Episcopalians	...	...	...	20,500,000
Methodists of all descriptions	...	...	...	15,500,000
Roman Catholics	...	...	...	14,100,000
Presbyterians of all descriptions	...	...	...	10,300,000
Baptists of all descriptions	...	...	...	8,050,000
Congregationalists	...	...	...	6,000,000
Unitarians	...	...	...	1,000,000
Free Thought	...	...	...	1,000,000
Minor Religious Sects	...	...	...	1,850,000
Of no particular religion	...	...	...	8,500,000
				<hr/> 86,800,000

WHAT CHRISTIANITY HAS SURVIVED—a marvellous evidence of its truth ! (1) The death of its Founder, even though it seemed to be a death inflicted by His own people, and the frustration of all their hopes. (2) The Fall of Jerusalem, even though it caused the dispersion of the Lord's chosen people. (3) The opposition of the school of Gentile thought, the Epicurean and Stoic, rationalistic and philosophic. (4) The numberless heresies bred within itself—Gnosticism, Manicheism, &c. (5) The power of Pagan Rome and its bitter persecution. (6) The persecutions from within itself—Arians, Nestorians, Pelagians, Donatists. (7) The Fall of the Roman Empire, and its separation into independent kingdoms. (8) The power of Islam. (9) Its own great schism, unto East and West. (10) The vices and corruptions of its own professors. (11) The most extraordinary revolutions at different times of human thought ; and yet it is advancing !

BLESSED INFLUENCE ON THE WORLD. “The effects of the work of Christ were even to the unbeliever indisputable and historical. It expelled cruelty ; it curbed passion ; it branded suicide ; it punished and repressed an execrable infanticide ; it drove the shameless impurities of heathendom

into a congenial darkness. There was hardly a class whose wrongs it did not remedy. It rescued the gladiator ; it freed the slave ; it protected the captive ; it nursed the sick ; it sheltered the orphan ; it elevated the woman ; it shrouded with a halo of sacred purity the tender years of the child. In every region of life its ameliorating influence was felt. It changed pity from a vice into a virtue ; it elevated poverty from a curse into a beatitude ; it ennobled labour from a vulgarity into a dignity and a duty ; it sanctified marriage from little more than a burthensome convention into little less than a blessed sacrament ; it revealed for the first time the angelic beauty of a purity, of which men had despaired, and of a meekness at which they utterly scoffed ; it created the very conception of charity, and broadened the limits of its obligations from the narrow circle of a neighbourhood, to the widest horizon of the race. And while it thus evolved the idea of humanity on a common brotherhood, even when its tidings were not believed ; all over the world, wherever its tidings were believed, it cleansed the life and elevated the soul of each individual man. And in all lands, where it has moulded the character of the true believer, it has created hearts so pure, and lives so peaceful, and homes so sweet, that it might seem as though those angels who had heralded its advent, had also whispered to every depressed and despairing sufferer among the sons of men, ‘Though ye have lien among the pots, yet shall ye be as the wings of a dove, that is covered with silver wings, and her feathers like gold’” (*Canon Farrar*).

THE GOOD SAMARITAN. A Chinese convert, preaching, illustrated the compassion of the Lord Jesus and the blessings of Christianity, by the figure of a man who had fallen into a deep pit, from which he could not deliver himself. A Confucian priest passed by, looked down, and said, “What a fool you were to fall in there,” and passed on. A Buddhist priest came next, and said, “I am very sorry for you ; if you can climb half way, I think I might help you.” The Lord



Jesus came to the spot, had pity on the man, and went down into the pit and lifted him up, and set him on the safe ground again, rejoicing in his deliverer.

“IT’S ALL RIGHT ! HERE’S A BIBLE.” Lord Shaftesbury, at a large meeting some time ago, related an anecdote, which shows what men naturally expect where the Bible is met with. “Some seamen were wrecked in the Pacific, at a considerable distance from the land ; they got into a boat, but soon lost their reckoning, but at last came to an island. One of them, who had been there before, recognized it as one of the Fiji islands. It was before the Wesleyans had fairly established their marvellous missions in those parts ; the men were therefore under considerable apprehensions, not knowing whether they should find the people cannibals, as so many were about there. They crept into a hut, and lay there concealed for a considerable time. After a while one of them crept out to see if he could find anything to eat, when suddenly he called out to his fellow, ‘Bill, there’s no fear; it’s all right; here’s a Bible!’”

## CHRISTMAS.

THE DECEMBER NUMBER of the ‘Church Missionary Society’s Quarterly Report’ was devoted to ‘Christmas in the Missions.’ It suggested the happy thought that so blessed a day is observed, though under different circumstances, in every quarter of the globe. We in England are accustomed to connect Christmas with bleak winter, and to associate it with frost and snow, with the scarlet-berried holly and the warm cheerful fireside. In regions lying south, Christmas falls in summer-time. In South India, *e.g.* Christmas Day appears in a garment of light, and the Eastern sun typifies to the Christian the power of “the Sun of Righteousness,” risen with “healing in His wings.” Interesting sketches are given of the Christmas Eve and Christmas Day spent in Tinnevely, with the children singing Tamil Christmas hymns, and enjoying their feasts on cocoa-nuts, rice, &c., and the church decorated

with plantain trees; at Lucknow, in North India; in Japan, the land of "the rising sun"; in Africa; and in North-West America, where the intense cold is such as we have no experience of in England—the average degrees of frost in some parts being  $50^{\circ}$  below zero: the account of the fervour of spirit in that cold region is singularly striking. On Dec. 27, after preaching a short sermon, the missionary administered the Holy Communion to forty-one native Christians. At the afternoon service a little baby only a fortnight old was brought for baptism. It had to be taken four miles, with the thermometer  $45^{\circ}$  below zero; and but for the moss-bag in which it was wrapped, could never have borne such a trial of infant strength.

The graphic sketch suggests a glorious thought—the power of the one mighty Saviour through His Incarnation and Atonement to spread salvation and happiness throughout the world.

The SOCIAL statistics of Christmas which generally appear in our English papers at the end of every year, bear full witness to the general spirit of hospitality and good will in which the festival is kept up. Besides which, think of the correspondence! How the work is got through at the Post-Office seems every year a greater marvel! In 1880, the 'City Press' tells us, there were, Dec. 22—24, no less than 1324 men kept busy at work at the General Post-Office all through the night, whilst at ordinary times 196 are employed till midnight. The greatest number employed at any time was 2542, and the amount of correspondence at half-past ten on the 24th was 1000 sacks, filled to the brim, over and above the ordinary quantity. The whole number of extra sacks despatched during the "season" was 4347; the whole number of letters being estimated (exclusive of registered) at eleven and a half millions, and the amount of postage alone at £55,902, whilst the number of registered letters was 183,129.

"I like Christmas Day better than I do our birthdays," said a bright-eyed home treasure to her father, "because on

our birthdays only *one* receives presents, but on Christmas Day it is *giving all round*."

### COLONIZATION, BRITISH.

AT THE OPENING SESSION of the "Royal Colonial Institute" (1879) a paper was read, entitled 'Colonization a Necessity of the Mother Country,' by Mr. Stephen Bourne. His chief arguments were,—

1. "At the present moment, we can feed only half our population with home-grown food.

2. "There is no possibility of increasing our home productions, so as to continue to feed even this proportion of our rapidly-increasing population.

3. "That in the present condition of our barter, the value of our imports being some £80,000,000 sterling in excess of our exports, our trade is unable to bear the strain of feeding and clothing our population.

4. "That emigration to our colonies is the natural pioneer of commerce.

5. "That it is only by a large extension of our trading power we can hope to recover our commercial supremacy in Europe."

The history and progress of British colonization cannot fail to be of deep interest to every Englishman; and it is pleasing to find the religious spirit which was marked in the beginning. The first exploring expedition sailed under John Cabot and his sons, in the reign of Henry VII. In the instructions given to Sir Hugh Willoughby by Sebastian Cabot, the discoverer of Newfoundland (our first colony), the twelfth item provides, "That no blaspheming of God or detestable swearing, nor communication of ribaldry, filthy tales, or ungodly talk; neither dancing, carding, tabling, or other devilish games be suffered in any of the ships, especially as provoking of God's most just wrath and sword of vengeance." The 13th item provides, "That the morning and evening prayer be read and saide in every ship by the minister

in the Admiralty, and the merchant, or some other person learned, in other ships; and that the Bible or Paraphrases to be read devoutly and Christianly to God's honour, and for His Grace, and be obtained and had by humble and heartie prayer of the navigants accordingly." The concluding item ends with "an admonition of dutie and conscience towards God, under whose merciful hands navigants above all other creatures be most nigh and vicene," and a prayer to the living God, "to give them His grace to accomplish their charge unto His glorie." Sir W. Raleigh, in his attempt for the plantation of Virginia, gave £200 "for the propagation of the Christian religion in Virginia," probably the first donation made by an Englishman for such a purpose. The patent to the first Virginia Company, 1606, expressed the hope that "so noble a work might, by the Providence of Almighty God, hereafter tend to the glory of His Divine majesty, by propagating of the Christian religion amongst such people as yet live in darkness."

### COMMUNICANTS.

As a general rule, the Rev. H. Venn, the well-known Secretary of the Church Missionary Society, states, the communicants in our Foreign Missions are as one to five of the attendants at the churches. In 1861 the Church Missionary Society had 192 European missionaries in the field, and the communicants numbered 21,016, more than 109 communicants to each missionary.

Another writer says, Taking the whole world, it is estimated there are now about 100,000,000 nominal Protestants, of whom 20,000,000 are supposed to be communicants; there are about 540,000 communicants in mission lands.

**RAGGED SCHOOLS.** It was mentioned at the annual meeting of the Ragged School Union at Exeter Hall in 1883, as a matter of great thankfulness, that out of all the children trained in the Ragged Schools, one in every hundred became a communicant.



CHINA—where forty years ago not a single Protestant missionary was living within the limits of the Empire, there are now about forty different missionary societies working ; there is a professing Christian community of about 50,000 attendants, and 20,000 communicants.

POLYNESIA, including Hawaia and the seven groups of islands best known to Englishmen, have now become almost entirely professing Christian, with about 400,000 baptized Christians, and about 90,000 communicants.

SOUTH AFRICA. It is reckoned there are about 185,000 attendants at the churches and chapels, and 35,000 communicants.

In LONDON, when there were 3,000,000 of people, the City Mission estimated the number of communicants to be 100,000.

In SIERRA LEONE in 1882, the total number of church attendants was 10,500, and the average attendance every Sunday morning 7639, and evening, 5887 ; the number of communicants was 4311.

In INDIA, CEYLON, and BURMAH, a decennial statistical table has been published since 1851, which is deeply interesting as showing the steady progress of mission work. In these three places, the number of communicants was in 1851, 17,306 ; 1861, 47,274 ; 1871, 78,494 ; 1881, 145,097 ; the total number of native Protestant Christians being 528,590 (for 1881). In India alone the numbers were, 1851, 14,661 ; 1861, 24,976 ; 1871, 52,816 ; in 1881, 113,325 : thus the number nearly doubled between 1851 and 1861, and more than doubled 1861—1871 and 1871—1881. Nearly two rupees a-year have been contributed for Church purposes on the average by every communicant in the native churches, though most of these are of the poorest class. The number of native Christian teachers in the educational work of missions has almost doubled in the last ten years. In 1871 it was 2294 ; in 1881, 4345.

## CONFESSION OF SIN.

A MISSIONARY was speaking one day to the servants of the house on the text, "All have sinned, and come short of the glory of God." They said, after hearing what he said,—“Ah! Sahib, that is not true of all; it may be true of us, but it is not true of all.” He asked how they could prove such a statement, and they answered, “There was a Christian lady who lived here; she was not a sinner; she never said a bad word, she never told any falsehood, she was always kind and good. No one could say she was a sinner.” The missionary, after thinking how he could best answer them, replied, “But what did she say of herself?” “Well, there was one thing we never could understand. She used to call us in to family prayers every morning and night, and used to speak of herself as a sinner.” “Well,” said the missionary, “you see then how she felt, and yet you say she never spoke an untruth! Is it not true, then, that *“all have sinned,”* if the very best Christians feel themselves needing pardon and mercy?”

## CONSCIENCE.

“HAVE YOU EVER noticed the great clock of St. Paul’s? At mid-day, in the roar of business, how few hear it but those who are close to it! But when the work of the day is over, and silence reigns in London, then it may be heard for miles around. It is just like the conscience of an impenitent man. While in health and strength, in the whirl of business, he will not hear it. But the time will come when he must retire from the world, and look death in the face; and then the clock of conscience—the solemn clock—will sound in his ears, and, if he has not repented, will bring wretchedness and misery to his soul” (*Bishop Ryle*).

## CONVERSION.

“JUST AS I AM.” The history of Miss Charlotte Elliott’s conversion was told as follows by Mr. Sankey: “At a gather-

ing in the West End of London the Rev. Cæsar Malan found himself seated by a young lady. In the course of conversation he asked her if she were a Christian. She turned upon him, and somewhat sharply replied, 'That's a subject I don't care to have discussed here this evening.' 'Well,' answered Mr. Malan, with inimitable sweetness of manner, 'I will not persist in *speaking* of it, but I shall pray that you may give your heart to Christ, and become a useful worker for Him.' A fortnight afterwards they met again, and this time the young lady approached the minister with marked courtesy, and said, 'The question you asked me the other evening has abided with me ever since, and caused me very great trouble. I have been trying in vain in all directions to find the Saviour, and I come now to ask you to help me to find Him. I am sorry for the way in which I previously spoke to you, and now come for help.' Mr. Malan answered her, 'Come to Him just as you are.' 'But will He receive me just as I am, and now?' 'Oh, yes,' said Mr. Malan, 'gladly will He do so.' They then knelt together and prayed, and she soon experienced the holy joy of a full forgiveness through the blood of Christ. The young lady's name was *Charlotte Elliott*, and to her the whole Church is indebted for the pathetic hymn, commencing—

"Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bid'st me come to Thee,  
O Lamb of God, I come!"

CHILDREN. If we look well into the annals of the Church, probably many more of our eminent Christians would be found to have been brought to the knowledge of the truth in early life than is commonly supposed. Polycarp, the disciple of St. John, and the martyr who died at the age of 95, was converted when he was nine years old, and served his Divine Master 86 years. Justyn Martyr, who lived in the second century, wrote, that many of both sexes had been made

disciples of Christ from their infancy, and continued steadfast all their lives. Richard Baxter could not remember the time when he did not love God, and all that was good. Matthew Henry was converted before he was eleven years old; President Edwards probably at seven; Dr. Watts at nine.

WHEN DO MOST CONVERSIONS TAKE PLACE? At a Bible reading at Mr. Marcus Wright's of Birdsgrove, Ashbourne, the assertion was made, that conversions in advanced life are frequent. The assertion was questioned, and made the subject of discussion; and to put it to the test, each one was asked to state when they were first led savingly to know the Lord. Every one in the room said before twenty-one, except the host, who said that his spiritual life began after fifty. For fifty years he was a man of the world; but for twenty years after he sought so far as he could to redeem the time, and was "in labours more abundant."

ONE WAY IN WHICH MANY MORE MIGHT BE BROUGHT TO GOD. The Rev. R. Knill used to make the best manner of approaching different persons in conversation about personal religion, a matter of earnest study. The instances of his success are too numerous to mention. It is said, as many as one hundred ministers traced their first awakenings and call to work to his solemn appeals, first to give their hearts to Christ, and then their lives to His service.

### CONVERSATION.

IT IS COMMON enough to think of authors writing so many volumes; do we ever think of ordinary persons speaking so many? A calculation has been made by Mr. Crane—"Perhaps it will not be an extravagant estimate to suppose that all are engaged in conversation, on an average, five hours a day. In a public address, an ordinary speaker proceeds at the rate of about fifteen octavo pages an hour. It is safe for us to adopt that rate in estimating conversation. We have then, on an average, five hours' conversation a day, proceeding at the rate of fifteen pages an hour. This makes a volume of



five hundred and twenty-five pages a week. In threescore years and ten the conversational aggregate would amount to a library containing the very respectable number of three thousand six hundred and forty volumes octavo."

### COURAGE.

An example of Missionary heroism at METLAKATLAH. When Mr. Duncan was so nobly carrying on that wonderful mission—the mission in British Columbia, amongst murderers and cannibals—he was at times violently opposed by one of the worst of the people, a man whose name was Legaic, the head chief of the whole tribe, a passionate man, a murderer, a drunkard, and one of the strongest upholders of the "medicine rites," heathenish ceremonies, which the whole tribe held in awe. The first act in his life which fell under Mr. Duncan's notice was the murder of a helpless and innocent stranger. Being irritated by some other chiefs, he went out and shot a man, any one, he did not care who, so long as his angry feeling could find vent. This man set himself most determinately against the school which Mr. Duncan had commenced, as it seemed to interfere with the meetings which the medicine men were accustomed to hold at a certain season of the year, and so he waxed angry, and sent an imperious message, that the school must be shut during the month of medicine work; but Mr. Duncan, after deep thought, refused to give in to heathen ceremonies; on which the great man sent still more pressing demands, for at least a fortnight's respite, then for four days, then for one day. Still the brave teacher refused to clear the way for the devil's work. Legaic threatened to shoot any scholar who dared to attend in spite of his wishes. It might be no empty threat, as the teachers and the scholars knew; but still they came, the most timid of them, at the sound of the bell, struck that one terrible day by the master himself, that it might send forth no uncertain sound. In amongst the little ones burst the chief and seven of his followers, mad with rage and

drink, demanding the school to be closed. Mr. Duncan answered him gently but plainly, telling him his works were evil, and that he could not in any way help them on, so that threats were useless, since he feared only his own master, God, not Legaic, and was bound alone to obey Him. For an hour the parley went on, the chief drawing his hand across his throat, and saying he knew how to kill people. Then he turned to the benches of scholars, not alone containing simple children, as in our country, but grown men, sin-stained heathen, hardy men, observing contemptuously to his followers—"I am a murderer, and you are murderers. What good is it for us to come to school?" It might seem useless to answer such a question to the infuriated chief, but Mr. Duncan did so, telling him gently that Christ would pardon even murderers. And then, to the surprise of every one, Legaic withdrew, and school was resumed. Mr. Duncan writes in his journal that day, as if amazed,—“I am alive, and have heartily to thank that all-seeing Father, who has covered and supported me to-day.”

### COVETOUSNESS.

“I REMEMBER a very extreme case of this evil (determination to get money), and how terrible were the crimes it led to, and no less terrible the retribution that followed. The incident was told me by a friend from India, who knew the man of whom it speaks. He was a slave master in Travancore, and he had one only daughter. To obtain for her an advantageous marriage, he determined by any means to get a large sum of money for her dowry, and he did it by robbery, cruelty, and in some cases even by murder. His slaves attacked boats on the river known to contain valuable wares, taking the spoil, sometimes even slaying the owners, and then dividing the ill-gotten goods with their master. By-and-by his aim was accomplished—the dower was obtained, and the daughter well married. By some strange mistake, in the dusk of the evening, many miles from the father’s

house, the slaves attacked the marriage-party on its way home, and in the strife killed the daughter, for whom all his wealth had been accumulated. Miserable and broken-hearted, the father went down to his grave, the victim of his own avarice and wickedness" (*Rev. G. Everard*).

### CRIME.

BUT LITTLE ESTIMATE of the amount of actual crime committed in the country can be gathered from the number of committals and convictions in our assizes and sessions, since so large a number are now dealt with by the magistrates; and a vast amount of crime is always being committed, undetected by any human eye and unpunished by any human law. But it is a fearful thought, that there have been between twenty and thirty thousand committals before our judges every year for the last twenty years. Since 1840 to 1881 the entire number of committals has been 1,535,051, of which 1,034,463 were convicted, and 496,550 acquitted. The number brought before the police have been much larger: in 1880, 519,000. In London alone, in 1879, 81,385 persons were taken. Besides these there are about 130,000 persons at large known as thieves, vagrants, habitual drunkards, &c.

It is estimated that the supervision of the criminal classes costs the country about £2,500,000 a-year, the value of property lost through them being about £13,500,000.

The entire strength of the POLICE and CONSTABULARY force throughout the kingdom in 1881 was 32,032, of which 11,193 were members of the Metropolitan police; the city police being 660. The cost of the whole body was £3,157,876. There is one policeman, taking the population of the whole kingdom, to every 810 of the people. (See also under *Prisons* and *Reformatories*.)

### CRUELTY.

DO WE THINK enough of the social advantages of our own day, and thank God for them? In former times, lunatics were

chained and put in cages like wild beasts. Lepers were banished from the towns, and made to live in some remote quarter, as if they were not human beings. In the middle ages, in some parts, like living corpses, they wandered forth, closely wrapped up from head to foot, carrying in their hand what was called the Lazarus rattle, with which they gave notice of their approach, that every one might get out of their way. Galley slaves were made to tug at the oar till they expired from exhaustion. Criminals were crowded together without regard to age or sex, till the prisons of Europe became the very sink of iniquity. Four hundred years ago criminals were given over to be vivisected by the surgeons of Florence and Pisa; and what shall we say of the unutterable horrors of the slave trade, of the days of persecution of Jew and Christian, and of all the fiendish cruelties of paganism?

Cruelty is a growing passion, perhaps from two causes: the cruel man feels that his victim hates him, hence he determines to punish all the more, for the very hatred he has himself created; there is also an excitement in cruelty which goads the cruel man on, like a fire burning fiercer and fiercer in his breast.

### CURIOSITY.

CASES are continually multiplying where curiosity has been the first thing that led to an inquiry after truth. A very interesting case has occurred lately in Bohemia, where a deeply interesting revival of evangelistic work has been going on, in the old martyr churches of Bohemia and Moravia.

The Protestant congregations at Horjitz in Bohemia are making an effort to build a small church for their increasing numbers. The little Protestant community there does not date back later than ten years, and owes its origin to a stonemason. This humble man was engaged in cutting an inscription on a tombstone for a Protestant family belonging to a distant village, when the words awakened within him a desire to see the book from whence they were taken. He



obtained a New Testament, and became so interested, that he invited his neighbours to come and read it with him. This went on for some months, until at length his conviction led him to join the nearest Protestant church, eight miles off. This step, and his continuing to hold private meetings in his house, resulted in his being denounced by the priest, turned out of his lodgings, and deprived of work. The attention of the Evangelical Continental Society was called to this fact by Pastor Janota, of Chleb, and a minister was sent to Horjitz. Services have been regularly held in the town ever since. Some of the scattered Protestants in the neighbourhood have attended them, and both amongst them and amongst those converted from Romanism, the friends of the stonemason, an earnest spiritual work has, by God's blessing, sprung up.

#### DEAF AND DUMB.

IT IS SUPPOSED there are about 170,000 deaf mutes now in Europe. In the British Isles, there were in 1851, 17,300, or one to every 1593 of the population; in 1861 there were 20,311, or one in every 1432; in 1871 there was a slight decrease, the number being 19,327, or one in every 1644; in 1881 it was 21,230.

The efforts for the instruction and welfare of this afflicted portion of our population, is a striking proof of social benevolence. There are about 200 institutions throughout the world for the deaf and dumb, giving instruction to 7000 people. Asia has 1 in Smyrna; America 14 or 15; all the rest are in Europe.

The above numbers are, of course, exclusive of the thousands of persons who are partially deaf, and are deaf without being dumb.

EPHPHATHA SUNDAY. In the United States, the 12th Sunday after Trinity is called *Ephphatha* Sunday, from the gospel for the day, and a collection is generally made for the deaf and dumb on that Sunday.

## DEATH.

A STORY IS TOLD of a father who had his little child out late one evening. The night was dark, and they had to pass through a thick wood to the bank of a river. Far away, on the opposite shore were a few lights in some houses near the city, and further still were the bright lamps of the city where they were going. The child was tired and sleepy, and the father held her in his arms till the ferry-boat came. By-and-by they heard the sound of the oars, and they were safe in the boat. "Father, father," cried the frightened child, "it is so dark, and I cannot see where we are going." The father answered, "My child, the ferryman knows the way; we shall soon be there." "Oh, I wish we were over, father!" So, soon, in his loving arms the child was across, and all her needless fears were gone.

Some months after, the child was standing by another river—the River of Death. "Father," she said, "I have come again to a great river." "Yes, my child; does it seem as dark and cold as the first one did?" "Oh no," the dear one answered, "there's no darkness here—the river is covered over with floating silver; the boat that is coming to fetch me looks all of solid light, and I don't feel at all afraid of the ferryman." "Can you see over the river, dearest?" "Yes," she said, "there's a beautiful city, and it is all full of lights, and I hear music such as the angels sing." "Do you see any one on the opposite shore?" "Yes, I see the most beautiful forms, and they beckon me to come to them; and I see Jesus, and He says, Come. Lord, I come, I come!"

"HERE ALONE." It is recorded of the late Sir Robert Peel, that, walking one day in the country arm in arm with a friend, they entered the village churchyard. Sir Robert immediately unloosed his arm, and said to his companion, "Here, alone."

A LITTLE CHILD, who had gone through the churchyard and read the epitaphs upon the tombs, asked her mother in her simplicity, "Mother, where are all the bad people buried?"

BISHOP McILVAINE. Few persons have lived more than he did in the constant but Christian view of death. He wrote once to his daughter, "It seems so like going *home*, to go to the presence of Jesus, and the assembly of His departed ones. I feel a sense of lively pleasure often in thinking of it, just as one does in the pursuing of a delightful journey to some beloved place. *Death* I do not realize. It seems *abolished*. I *overlook* it. It seems like a stream to be crossed, down in a valley of the road ; but I look so much at the hills of blessedness beyond, that it scarcely comes in sight. The Lord grant that I may not deceive myself with any pleasures of hope, that have not all their springs in Him."

# DELAY.

THE DREAM. "Time enough yet." There is a strange dream told, which has a terrible truth. A man dreamt he saw Satan seated on his throne, and all the evil spirits round him, waiting for his commands. Suddenly the question was put by Satan, "Who will go forth to ruin souls on earth?" The answer came readily enough from one, "I will." "What will you tell them?" said the Evil One. "I will tell them there is no God." "That will not do," said Satan ; "men know there is a God. Sometimes they deny it to their fellow-men ; but deep in their hearts they know there is a God, and that they must face Him some day." Again he asked, "Who will go forth to ruin souls?" "I will," said a second spirit. "And what will you tell them?" "I will tell them that there is a God, but that He is a just and holy God, and that they are too *bad* to come to Him." "That will not do," said Satan. "Their very need will drive them to Him. Besides, while there are Bibles in the world, they have only to look into them, and read how God invites them, sinners as they are, to come to Him, and receive everlasting life." There was a pause, but a third spirit came forward and said, like the two first, "I will go forth." Once more the question was asked, "And what will you tell them?" "I will

tell them that there is a God ; I will let them hear the Gospel as often as they like. They may read the Bible. I will not hinder them from hearing that salvation is the gift of God, and not of works. They may hear it all." "How then will you ruin them?" asked the great Prince. "I will tell them it may be all true. But," he added, with a look of fiendish malice, "I'll tell them that there is *time enough* to think about believing, and accepting God's offer, and they may *wait a little longer*." A murmur of applause and triumph passed through the cavern of despair. "Go forth," said the Prince of Darkness, "and that will do." It was but a dream. But, alas ! how often has it been a terrible reality.

"AFTER CHRISTMAS"—so said Edward L., first mate of the 'Harriet,' when the captain, a godly man, was urging him to immediate decision for Christ. "Don't be anxious about me, captain," was the answer. "Christmas will soon be here, and you have my promise after that." The captain sorrowfully bade him "good night," and went below. Not ten minutes had passed before he heard hurried footsteps on deck, and then the cry, "Man overboard." Yes, it was young Edward L., who, reaching over the quarter-deck to draw an entangled log line, lost his footing and fell overboard. Everything was done which brave hearts and active hands could do, but in vain. He went down into the cold waters. Oh ! what a terrible sting it must have added to his agony, that ten minutes before he had had the offer of mercy pressed earnestly upon him, and he had refused it.

### DISCOURAGEMENT.

"I'VE NEVER DONE ANY GOOD." An old man in Lincolnshire, a few years ago, was complaining, that though he was a Christian, he had never known of any case where he had been able to do any good, though he had earnestly prayed to God to make him useful. He was encouraged to persevere, assured that such a petition could not be in vain. The old man was a regular attendant at church every Sunday. Though he



lived two miles from it, he was always there twice every Lord's Day. One very rainy Sunday he made his way to the House of God as usual, though without an umbrella, for he was very poor. An ungodly farmer, who never entered church, but spent the Sunday in making up his accounts, saw him pass the window, and said to himself, "Well, poor old man, on a day like this I pity him; however, he won't come a second time anyhow." In the afternoon at church time, the farmer walked to the window, looking at the heavy sky and pouring rain; and who should pass but the good old Christian! Yes, there he was, undeterred by rain, treading his way to the House of God, which he loved so well. A few days afterwards the church bell was heard tolling, and the farmer heard it and inquired who was dead. It was the poor man. He had been taken suddenly ill, and was now called to his home and blessed rest above. So sudden a death went like an arrow to the strong man's heart. He could not but compare his own state with that of one whom he had despised. Next Sunday the farmer was at church; there morning and afternoon, and many Sundays afterwards. He listened with a new desire, and he received the truth. Thus, after death the discouraged Christian's prayer was fulfilled; and he had not lived a useless life.

"WHO CAN TELL?"—what the result of our work may be? The Thames Church Mission in 1835 began the Episcopal Floating Church Society, and a vessel was kept near the Tower, and was known as the Floating Church, but the sailors would not go to it. At the last meeting of the Thames Church Mission, an aged captain introduced himself to the secretary, and told him that forty-one years ago he attended the *Brazen* service (that was the name of the vessel) one Sunday night after returning from the West Indies, and then he said "the Lord met with him, and he left England a changed man, and had been kept steadfast ever since."

FRUIT AFTER MANY DAYS. A story was given in the 'Christian Herald' a short time ago—a colporteur labouring in one of

the suburbs of London, called at a house, and was received very angrily by the servant. Seeing she would not buy any of his books, which she said she did not want, he offered her a tract. She refused to take it, but after a little conversation did take it, and dropped it in a bag she had in her hand. Before going away she cast her eyes upon his pack, and saw a two-penny Testament, which seemed to please her taste: she bought it, putting it into the same bag with the tract. The two lay there for a long time unthought of, till one day she heard that her brother was ill at a hospital. She went to see him, and took some little delicacies, putting them into the bag with the Testament and tract. On the road she bought a newspaper, thinking it would please him. But he did not care for it, saying, "Oh, we see plenty of them things here." His eye, however, caught sight of the two other things in the bag, and he asked to have a look at them. She gave him both, and left them with him. He read the tract, and afterwards the Testament, comparing the texts referred to for himself. The result was, that by their means the light of truth was brought into his heart, and after a time he died, rejoicing in having found the Saviour.

### DRESS.

THE DRESS a person wears is often a table of contents, a sign of character.

As a rule, nature is very sparing of bright colours.

It is remarkable what a large number of persons employed in the industrial pursuits of this country, are engaged in preparing dress and clothing; according to the census returns, nearly double the number engaged in supplying food and drink. The amount spent in the United Kingdom upon woollen goods yearly is about £46,000,000, and upon cotton goods £14,000,000, and for linen £6,000,000.

QUEEN CHARLOTTE. It was a striking testimony she gave to Miss Burney, who waited upon her as maid of honour, as to the little abiding pleasure to be found in pomp and display.

"The Queen told me," said Miss Burney, "that at first, when she became the Queen of George III., she was struck with admiration of her splendid jewels and ornaments; but the feeling soon passed away."

"Believe me, Miss Burney," she said, "it is the pleasure of a week or a fortnight at most, and to return no more. I thought at first I should always choose to wear them, but the fatigue and trouble of putting them on, and the care they required, with the fear of losing any; believe me, madam, in a fortnight's time I longed again for my earlier dress, and wished never to see them more."

### DROWNING.

FROM a Parliamentary return in 1878, there were drowned in inland waters, in England and Wales, 3203 persons; in Scotland, 482; in Ireland, 369: total, 4054.

### DRUNKENNESS.

IT IS VERY difficult to obtain accurate information as to the amount of drunkenness, so fearfully existing in the country. The number of apprehensions for drunkenness in the United Kingdom for the last few years, says Mr. Hoyle, cannot be less than about 300,000 yearly, exclusive of punishments for drunkenness in the army, which were in 1881, 43,656. But the police only apprehend the worst cases, taking no account of the thousands who, because they are neither "disorderly" nor "incapable," escape the punishment of the law, though they bring misery upon themselves, and carry misery to their homes: besides also the vast though unknown number in the upper and middle classes, who indulge in the terrible sin in their own homes. Taking a low estimate, Mr. Hoyle says, drunkenness "imposes upon the country an army of some 700,000 habitual drunkards, and 1,000,000 occasional drunkards, producing over 2,000,000 cases of drunkenness every week in the year."

The publications of our great Temperance societies give

the most abundant evidence, the truth of which cannot be denied, as to the fearful results of intemperance, in the United Kingdom.

**PAUPERISM.** Out of every hundred paupers, it is estimated that seventy-five are made paupers through intemperate habits.

**LUNACY.** Out of every hundred lunatics in the country, more than fifty are so through drink, and amongst pauper lunatics, more than eighty out of every hundred. This was the testimony of Lord Shaftesbury, who for sixteen years was chairman of the Commissioners of Lunacy. Of insane women, the report of the Durham Lunatic Asylum states, the greater part became insane, from the cruelty of drunken husbands. Out of 300 idiots, whose family history was carefully examined, 145 (nearly half) were the children of habitual drunkards, and in one case, where both parents were drunkards, no less than seven children were born idiots.

**DIVORCE.** Fully seventy-five per cent. of all the cases brought into the Divorce Court, according to Sir James Hannam, are connected with intemperance.

**CRIME.** A very large proportion (some say 90 per cent.) of all who are apprehended and punished for crime, are found to have been led to it through drink. It requires some caution to state the exact numbers, as the mode of making up the returns was greatly altered in the last few years. But during the last five years (ending 1880) the total number of cases of crime which have come before the magistrates in the whole United Kingdom, have exceeded 850,000 yearly. Of these there were about 300,000 cases of drunkenness, and over 180,000 cases of assault, and a large portion of the whole number may be traced directly or indirectly to this one cause.

**VAGRANCY.** No reliable returns are published, but according to a leading article in the 'Times,' in October, 1881, "thirty years ago it was estimated that there were 200,000 people in this island without a local habitation. It cannot



now probably be less than 300,000. It can be scarcely likely that many of these are "total abstainers."

DEATHS. The number of deaths annually from drinking has often been put down as 60,000, but Dr. Norman Kerr and other capable judges estimate it at 120,000 a year. Besides which must be added the large though unknown number whose untimely end arises from this cause indirectly. There are about half-a-million of homes in our professedly Christian land where happiness and peace are banished, because the evil demon reigns in them.

INDIRECT LOSSES—from the lost productive labours of vagrants, criminals, lunatics, &c., and from the money required to maintain our prisons, asylums, policemen, &c. Mr. Hoyle calculates the indirect losses resulting from drinking, to be equal to the money directly spent upon it. Adding these together, it gives a loss of wealth to the nation *yearly* during the last twelve years of £268,000,000, or say, £200,000,000, or for the whole twelve years more than £2,400,000,000, equal to one-fifth of the nation's entire income from all sources.

ENGLAND—CHRISTIAN ENGLAND. In the House of Commons Mr. Gladstone, the Prime Minister, said on March 8, 1880, "It has been said that greater calamities are inflicted on mankind by intemperance, than by the three great historical scourges—war, pestilence, and famine. That is true for us, but not true for Europe and civilized countries in general, certainly not for Italy, for Spain, and Portugal, and I believe that for France and Germany it may not be; but it is true for us, and it is the measure of our discredit and disgrace."

## DUTY

—is a thing which is due, whether to God, to ourselves, or to our fellow-men. It is an obligation, a debt, which every honourable man, and still more every Christian man, is bound to discharge. Its truest and noblest aspect is a sense of justice, inspired by love.

THE DUKE OF WELLINGTON'S watchword, like Nelson's, and many of our noblest English heroes, was Duty. It is said of the great Duke, that his spirit never failed to communicate itself to those under him, who served in the same army. When he rode into one of the infantry squares at Waterloo, as its diminished numbers closed up to receive a charge of French cavalry, he said to the men, "Stand steady, lads; think of what they will say of us in England," to which the men answered, "Never fear, sir,—we know our duty."

"Goodness, duty, sacrifice," said Robertson of Brighton, "these are the qualities that England honours."

"I slept, and dreamed that life was Beauty,  
I woke, and found that life was Duty."

One of the touching parts of Bishop Patteson's Malanesian labours, was in the unfriendly island of Santa Cruz. At one time, when they approached it, a volley of poisoned arrows was shot at the boat's crew of the mission ship. Happily the Bishop was untouched, but three others were wounded; of whom two died an agonizing death, from the effects of the poison. The two sufferers bore their great pain most bravely, and when the Great Sufferer, He whom they looked to for comfort, was mentioned, a holy smile covered their pale faces. "I am glad," said one dying boy, "that I was doing my duty. Tell my father that I was in the path of duty, and he will be so glad. Poor Santa Cruz!" Then he begged the Bishop to kiss him; and asked, thinking of the angels in heaven, "They never stop singing there, do they, sir?" and so, full of pure and holy thoughts, he fell asleep in Jesus.

### EDUCATION.

JOSEPH LANCASTER, one of the pioneers of our present system of National Education, when a boy of only fourteen, had his attention drawn to the subject by reading 'Clarkson on the Slave Trade.' This filled his mind with the noble design to leave his home and go to the West Indies, to teach the

blacks to read the Bible. He actually did set out with a Bible and 'Pilgrim's Progress' in his bundle, and only a few shillings in his purse. He even succeeded in reaching the West Indies, doubtless much at a loss how to set about his proposed designs; but in the mean time, his distressed parents, having found out whither he had gone, had him speedily brought home, though with enthusiasm unabated; and from that time forward he devoted his life and power to the philanthropic work of educating the destitute poor. When only twenty years of age, in 1798, he opened his first school in a spare room in his father's house, which was soon filled with the destitute children of the neighbourhood. The room was soon found too small, and when place after place all became too small, at last Lancaster had a special building erected, capable of holding a thousand pupils, outside of which was placed the notice—"All that will, may send their children here, and have them educated freely; and those that do not wish to have education for nothing, may pay for it as they please."

DR. ARNOLD was remarkable for the great value he attached to the power of *influence* in education. It was his great lever. He made it his principal object, first to put a right spirit into the leading boys by drawing out their good and noble feelings, and then to make them instrumental in spreading the same spirit among the rest. Dr. Arnold's own example was said to be an inspiration; in his presence young men learned to respect themselves.

"EVERY PERSON has two educations: one which he receives from others; and one which he gives himself" (*Gibbon*).

CRAMMING. On the present system of education, Mr. Smiles says, "The improved mechanism of our schools promises to become so perfect, that we may, before long, be almost as highly educated as the Chinese, and with quite as impotent a result. The process of filling the memory with facts and formulas, got by rote, is rapidly extending; but the practice

of independent thinking in any but the beaten tracks, is not only not taught, but is carefully prevented. But the facility with which young people are thus made to acquire knowledge, though it may be cramming, is not education. It fills, but does not fructify the mind. It imparts a stimulus for the time, and produces a sort of intellectual keenness and cleverness ; but without an influential purpose and a higher object than mere knowledge, it will bring with it no solid advantage."

"THE WORST EDUCATION," said John Sterling, "which teaches self-denial, is better than the best, which teaches everything else, and not that."

"I HAVE REMARKED with great pain," said Lord Shaftesbury, a short time ago, "one of the bad 'signs of the times,' that in our prisons now, a large number of the prisoners have received a good education. In the report of the Pentonville prison, the chaplain said, of the number of young persons who were now brought to prison, many of them had received a high education, and almost all a fair education, and yet it had not deterred them from crime."

OUR NATIONAL SYSTEM OF EDUCATION. The Bishop of Manchester, in a speech at the National Society's meeting at Bolton in 1880, traced the several stages of the elementary education of the country.

1811—1840. The formation of the Incorporated National Society. The State stood quite aloof from the education of the people, whether religious or secular. It delegated the work to the several religious bodies, and the Church of England stepped forward and took it up most nobly.

1840—1870. The State woke up to the importance of the subject, and favoured the religious element. It made liberal grants, and no grant was made to any merely secular school.

1870. A change took place. From this time no school was recognized according to its religious teaching. The State ignored all such teaching, though it was permitted ;



and the system of Board Schools was now instituted, in which in any school maintained by the rates, religious teaching was not recognized, according to the dogmatic formulas of any religious body.

1870—1882. The School Boards have provided 1,100,000 school places, including a large number of places gained by the transfer of voluntary schools. But during the same time, the voluntary schools have increased their number of places by the still larger figure of 1,300,000.

PROGRESS. "Half a century ago, a very small percentage of our population could read or write. Now 77 per cent. can both read and write, and the proportion is daily increasing" (*Archbishop of York*).

In 1818 only 1 child in 17 in England attended school ; in 1833, 1 in 11 ; and in 1851, 1 in 8.

In 1820, in 11,000 parishes in England, 3500 were without a school.

At the beginning of the present century, of all the persons who came to church to be married, only one-third of the men and half the women, could sign their names. In the manufacturing districts it was worse : only forty per cent. of the men and sixty four per cent. of the women could write. In 1837, fifty-eight in every hundred signed their names ; and in 1876 eighty-one in every hundred.

Mr. Mundella, speaking at Birmingham on the progress of education since the passing of the Act of 1870, said, he found that in that year there was school accommodation for 1,878,000 children, and in 1882 there were school places for 4,538,000. The children on the register in 1870 were 1,693,000 ; in 1883 they numbered 4,331,000. The average attendance in 1870 was 1,152,000 ; in 1883 it was 3,938,080. The work of education was daily advancing, as was proved by the fact that over 600 or 700 new children were every day entering school.

COST—of the schools under Government, has increased in full proportion with the extension of their work. In 1869

the Government grants, according to Mr. Mundella, were £1,672,000, and in 1882, £3,599,000. From the Privy Council Education Report for 1873, it appears that from 1839 to December 31, 1872, there was spent in building Church of England schools £3,585,164, raised by subscriptions, aided by £1,356,487 Parliamentary grant; British and Foreign schools, £220,633 subscriptions, aided by £106,120 Parliamentary grant; Wesleyan schools, £151,942, subscriptions, aided by £81,317 Parliamentary grant; Roman Catholic schools, £99,650, aided by £42,167 Parliamentary grant. According to the same report, it appears that the annual subscriptions to maintain the schools have been, Church of England, £38,976, and Dissenters, £84,771. During the last sixty years, the National Society has dispensed £1,000,000 for educational purposes.

An interesting statement was made in 1880, showing the comparative cost of the voluntary and Board Schools for the half-year ending Christmas, 1878, in London. Of the Board Schools, the accommodation was 198,470, and average attendance 165,900; the voluntary schools accommodation, 274,500; average attendance, 184,607. The average cost, from the report of the Education Department, was, Board Schools, £2 1s. 9 $\frac{3}{4}$ d.; voluntary, £1 14s. 11d. —i.e. in favour of the voluntary schools, 6s. 10 $\frac{3}{4}$ d. The grant earned from the Government for each child, given by the test of the instruction received, was, School Board, 15s. 1d., voluntary, 15s. 2d.; as the result therefore, showing that every child in the voluntary schools cost 6s. 10 $\frac{3}{4}$ d. less, and had earned 1d. more; and further, while in the Board Schools the average cost of £2 1s. 9 $\frac{3}{4}$ d. was met by a levy on the rate-payers to the extent of £1 0s. 4 $\frac{3}{4}$ d. for each child, a large part of the cost of voluntary schools was derived from private contributions.

In 1881, through the help of the Religious Tract Society, at the solicitation of Francis Peek, Esq., one of the members of the London School Board, 4000 copies of the Bible and

Testament were given away as prizes to the children in the London Board Schools, that most excelled in Scriptural knowledge. Next year, 87,000 children voluntarily entered themselves for examination, and have been examined. Who can tell what results may follow from such a kind scattering of the Word of Truth? Mr. Peek mentioned at the Religious Tract Society meeting several instances which had come to his knowledge. The father of one child was at first very unwilling that his child should compete at all, but the child begged, and the mother begged, and at last he consented. The child won a prize; the father looked at it with pride, and when last I heard of the matter, he was in the habit of getting his child every night to read a portion of the Bible to him.

The Rev. Joseph Cook, in his 'Advanced Thought in Europe and Asia,' gives some startling information about the mode of education in America. It is certainly surprising to find, that in the United States there are, by the last census returns, 5,000,000 over ten years of age who cannot read, and 6,500,000 who cannot write. Of the 10,000,000 of voters in the United States, one in five cannot write his name. There are 18,000,000 of children and youths; 10,500,000 are enrolled in public and private schools, but the average attendance is only 6,000,000. In thirty-four cities, from 50 to 82 per cent. of the children of a school age are not enrolled at all. New York has 114,000 not enrolled, Chicago is even worse.

### EMIGRATION.

It is not easy to ascertain the exact number of persons who have emigrated from the United Kingdom. In the last forty-two years, from 1840 to 1881 inclusive, up to the year 1874, the statistical abstract gave the total number of persons of all nationalities: from that year downwards only those of British origin have been included. From these returns it appears, that the number of emigrants have been altogether 8,222,743,—viz. to the United States, 5,539,133; to British



America, 1,122,185; to Australia and New Zealand, 1,252,851; to other places, 306,574; or more than two-thirds to the United States. In the year 1882, the number of persons who left our shores, of British origin, was 279,366, the largest number ever known; the number of immigrants since 1870 has been 924,688. Other accounts report that, during the last two years no less than 16,000,000 have left the shores of Great Britain, of whom nearly 11,000,000 have found a new home in the United States.

It is much to be regretted, that so little provision is made for the spiritual welfare of our fellow-subjects who make their home in a distant land, though the difficulties of doing so are confessedly very great. How many of them look back with feelings of saddened remembrances, to the Sabbath privileges they valued before leaving their father-land, which are lacking on their new settlement; and how many more lose even the desire they once had, when immersed in all the toil and struggle of a colonist's life. The numbers who have left the Church of Rome through emigration is remarkable. A writer in the 'Tablet,' February, 1879, computed the loss of the United States at about 8,000,000, while similar results are to be found in many other parts of the world, especially in the British colonies. A Roman Catholic bishop has recently exhorted the people not to emigrate, as it was known that seven out of every ten emigrants became indifferent to their religious duties. He might have added, to speak more truly, that many of these seven had not become indifferent to all religion, but had left the Communion of the Church of Rome.

The Archbishop of Canterbury said a short time ago, that "our people are emigrating to America at the rate of 200,000 a year." It has been shown that this is enriching America, to the extent of about £20,000,000 a year, and this not for one year only, but from year to year. The 'Echo' states, the exact number of immigrants into New York in 1881 was 455,681; other statements (unofficial) justify the assumption that 700,000 foreigners went to the States to make it their per-



manent home. If this be true, Europe may be regarded as contributing to America, in the shape of human labour alone, without reckoning the money they take with them, and the value of their baggage, no less than a capital sum of £1,400,000,000 per annum.

From Ireland, in 1851, 78,617 of her people emigrated, and from 1851—1881, 2,715,604.

The cash capital of all the immigrants arriving in America was reckoned in 1881 at £17 per head.

Mr. J. W. Fraser, of the Philadelphia Custom House, has published some interesting statistics concerning the occupation of the emigrants, "weary of Europe," who have gone to seek their fortunes in America: the occupations were taken from the emigrants' declarations of themselves on landing. The 3,544,458 between June, 1873, and June, 1882, included almost every class; the most numerous were day labourers, 807,510; and the smallest were bankers, 295. The agricultural class embraced 311,799, and servants, 124,809. The skilled artisans were 393,444; carpenters, 54,754; masons, 25,465. There were also ministers of religion, literary persons, &c., 36,848; physicians and surgeons, 1629; lawyers, 773; teachers, 3156; musicians, 4481. Of the sexes, 60 per cent. were males, and 40 per cent. females.

### ENERGY—

Is generally the secret of success, if rightly directed. "It accomplishes more than genius," says Smiles, "with not one half the dis-appointment and peril. Sir Fowell Buxton used to place his confidence "in ordinary means and extraordinary application." One of Napoleon's favourite maxims was,—"the truest wisdom is a resolute determination." "Impossible," he used to say, "is a word to be found only in the dictionaries of fools." Yet, alas! how his career taught the lesson that the power of will, if used only for selfishness, is fatal to its possessor, and that knowledge and will without goodness are but the incarnate principle of evil.

## ENGLAND AND WALES.

POPULATION, at the beginning of the parochial system, is supposed to have been about 2,000,000; at the Reformation, about 5,000,000; at the beginning of the present century, 9,000,000; in 1881, 26,000,000, or more exactly, 25,968,286 (12,624,756 males, 13,343,532 females, being an excess of females of 718,778—an excess, however, which would be greatly lessened were the army, navy, and merchant service not excluded from the reckoning). Since the beginning of the present century the population has increased about 2,000,000 every ten years.

PROPERTY AND INCOME. In 1881 the value of real property was estimated at £2,000,000,000, and of personal property, £4,000,000,000, together equal to about £6,000,000,000. The income of England and Wales was estimated at about £1,000,000,000, of which £436,000,000 belong to the working classes, and £564,000,000 to the middle and upper classes.

The ACREAGE is, according to the official returns, 37,319,221 acres.

RELIGION. “The glory of England is an open Bible.” When, in 1848, the revolutionary hurricane overturned so many thrones, that of France among them, some one remarked to M. Guizot, how quiet and secure England seemed to remain amidst the storm. “Ah,” replied the French statesman, “England has been saved by her religion.”

SINCE the first dominion of man over the sea, three great cities have stood upon her shores—Tyre, Venice, and London. Of the first only the memory remains; of the second, the ruins; the third, because her greatness is built upon a surer foundation, may look forward to a more certain permanence and a truer grandeur.

There are upon an average, in England and Wales, 389 persons to every square mile, though, of course, the density of the population greatly varies according to the locality. There are, on the average, 5·3 persons to every inhabited house.

## ENVY—

Generally ascends, seldom descends. Men envy the rich and despise the poor. We like those better that envy us, than those that try to imitate us.

A CURE. The Rev. G. Everard gives a receipt for the cure of envy: "Mingle together a few grains of self-knowledge, a few grains of true humility, and add a few drops of the oil of charity. Take it whenever you are tempted to think evil or speak evil of another."

## ERROR—

In DOCTRINE generally arises from the perverse additions made to some original truth. In most theological errors there was truth at the spring. An illustration might be taken from the course of a river. In the report of the Rivers Pollution Commission, a list is given of the properties of each river, when first taken, as pure as water can be, at the spring; then of the changes that have arisen in its course. The river Irwell, *e.g.*, when examined below Manchester, has nearly ten times as much organic carbon as there is when taken at the source; and more than ten times as much organic nitrogen, derived solely from animal sources; so of other ingredients. Just so it is with truth and error. What can be more reasonable, therefore, for the perfect purity of truth, than to go to the Fountain-head of truth itself, the clear spring of "the scriptures of truth"? Or, to take another illustration,—we often speak of "the mists of error." What an affecting parable may be read in the loss of many a proud vessel through thick fogs at sea. At the end of January, 1882, the steamship *Cimbria* was sailing from Hamburg to New York, and had proceeded but a little way, when, in a dense fog, she came into collision with another vessel, the *Sultan*, and soon after sank, with a large part of the crew on board. The officers did all they could, distributing life-belts among the passengers, lowering the boats; but the damage received was too severe, and out of about 490 passengers and crew, scarce 60 were saved.

IT NEEDS A STRONG BULWARK TO WITHSTAND THE FLOOD OF ERROR. We often speak of the land "flooded with infidelity," and all kinds of false teaching. Take an illustration of what men do to protect our coast. The first stone of the famous Plymouth Breakwater was lowered August 14, 1812. It stretches 1280 feet across the Sound. It is 360 feet in breadth at the bottom, and more than 30 at the top. There were 3,660,000 tons of granite blocks, of 1 to 5 tons each, put in, and in April, 1841 (after nearly 30 years' labour), the whole was finished, having cost a million and a half sterling.

—"is PROPAGATED by infection rather than by contagion." Men have been in the habit of confining their guarded caution and their care altogether against formal error, as dogmatically propounded in false propositions, and have felt little jealousy and exercised little guardedness where truth was not directly or in express terms denied. It is the statement rather than the spirit of writers they have feared. Hence it has become common to hear them say, with regard to certain authors, or to certain kinds of books, "Where is the harm in them? Point out where the error or danger lies." As justly might they ask to be shown the infection that floats in impure air. Error, as it at first operates upon thousands, is an atmosphere, an invisible influence, and it is not usually till this influence has wrought its insidious effects upon the moral system that false doctrine gains possession, or assumes the form of a positive existence. Here lies the true diagnosis of error" (*Rev. Stephen Jenner*).

### ETERNITY.

AT BOULOGNE there was once a prisoner, supposed to be mad, who, wherever he went, was always crying, "Eternity, eternity; nobody thinks about it."

A PIOUS MINISTER had a young man in his congregation, the son of a worthy woman, who often prayed for him. For a long time he appeared wholly indifferent to all appeals made to his conscience, and though often spoken to, yet invariably



showed the same indifference. One evening, whilst engaged at work, the young man was ushered into the minister's study. He had never called before. But now evidently a great change had come over him. He was filled with the deepest concern about his soul. The minister questioned him as to the cause of the change. "It was *one word* in your sermon," was the answer. "I was giving no heed to what you were saying, and can give no account of it now; but you suddenly uttered the word *eternity*. I do not remember in what connection. I heard nothing but one word. But that word pierced me to the heart—eternity. It kept ringing in my ears—Eternity, eternity. I have never thought, I said to myself, of eternity, and yet I am journeying to it." Such was the simple account. That word, sent home by Divine power, had awakened his careless soul, and left him no peace, till his heart began to realize what eternity involves.

A CHRISTIAN TRAVELLER once saw the following solemn admonition printed on a folio sheet, and hanging in a public room of an inn in Savoy; and he afterwards found it was placed in every house of the parish:—"Understand well the force of the words—a God, a moment, an eternity; a God who sees thee, a moment which flies from thee, an eternity which awaits thee; a God whom you serve so ill, a moment of which you so little profit, an eternity which you hazard so rashly."

ETERNITY WITH CHRIST. Bishop McIlvaine, that eminent saint, wrote in reference to the death of Bishop Bedell—"I am amazed at the little dread and feeling of sadness that I have in surveying, as so near, my end, and in realizing as I do how very uncertain is each day. I can think and speak of going as if it were a pleasing journey home; the darkness of the valley is overlooked in the bright vision of the blessedness beyond. The prospect seems familiar. All here seems as it were but a day or two. Eternity, the home of the people of God, is always in sight. Whenever I think of eternity, all my thoughts rise to Jesus."

## FAILURES

—are by no means to be always causes for settled discouragements. Failure is often deferred success—as children learn to walk after many falls. Few men know a country well, without being sometimes lost. It has been truly said, defeat tries a general more than a victory. Washington lost more battles than he gained, but he succeeded in the end. The Romans, in their most victorious campaigns, generally began with defeats. The same is true of nearly, if not all, our great actors and speakers,—through many failures they have climbed the ladder of fame.

It is a good rule: "Let to-day's practice be much in the mending of yesterday's mistakes."

The discharge of duties with a guilty conscience, is Satan's great receipt for spiritual failures.

## FAITH.

CATCHING THE ROPE. In the Shetland Isles, the fowlers are let down by ropes over the edge of the cliffs to the places where the wild-fowl lay their eggs. One day a fowler was let down, and rested on the edge of a rock, where he set to work to collect the eggs and eider down from the nests. After he had made a good collection, he thought of returning to the top, when, to his horror, he found he had forgotten about the rope, and let it slip, and there it was swinging in the air at some distance from him. What could he do? His position was a fearful one. There was only one way of escape from being left to perish, to throw himself into the air, and make one desperate effort to catch the rope. It was a fearful risk, as the rope seemed so far off. But gathering up all his strength, he threw away all his gathered spoil, made one wild spring, caught the rope, and was saved!

NOT TEXTS ONLY. "Will you put it down in black and white what I am to believe," wrote a lady to the Rev. Robert Howie. "I have been told of many different texts; and they are so many, that I am bewildered. Please tell me one text

and I will try to believe it," the answer came. "It is not any one text, nor any number of texts that save, any more than the man who fled to the City of Refuge was saved by reading the directions on the finger-posts. It is believing on the person and work of the Lord Jesus that we are brought into life; and once born again, are kept in that life."

THE ALPINE FLOWER. "In ascending the Alps, the traveller passes through different regions of vegetation. First comes the vines, then the fruit trees, then magnificent forest trees; higher up the stunted pines; then higher still, dwarf trees and mosses; at last, the regions of perpetual snow. But far up, almost at the top of the mountains, a tiny sweet flower peeps through the snow. It has often drawn tears from the manliest traveller. It blossoms away there cheerfully, sweetly. And thus, in the soul, you pass through the regions of knowledge, emotion, will; and on the summit, despite the cold atmosphere of moral depravity and continual alienation, if you are a child of God, the flower of faith, true faith, ever blooms and cheers" (*Handbook of Illustrations*).

A CHILDLIKE FAITH. The following story is given in the 'Quiver,' June, 1882. "A dying mother called her only surviving child, and took a sad farewell of him, feeling assured that she was not long for this world. She concluded her last advice to him thus: 'Mind, I am going to die, but Jesus will take care of you.' The promise sank deeply into the child's mind, and having complete faith in his mother's words and in her teaching, he waited not in the town begging or consorting with other boys, not even in the little lodgings to which he might have returned for a time, but he lay down on the newly-trimmed earth of his parent's grave, waiting for Jesus to take care of him. On the grave he slept, and in the morning his faith was rewarded. A wealthy citizen walked past the cemetery, and as he looked in, he perceived the child lying upon the grave. The good Samaritan inquired of the lad, who told him all, and finished by saying he was waiting for Jesus to take care of him. The Christian gentleman

entered into the spirit of the case, and feeling much touched, said he came in Jesus' name to fetch the child ; and the result was, that he *was* well cared for, and his faith proved not in vain."

### FAMILIES.

"THERE is no antidote against the oblivion of time ; generations pass, while some trees stand, and old families last not three oaks. The greater part of men must be content to be as though they had not been, and to be found in the register of God, not in the record of men" (*Sir Thos. Browne*).

If all the money spent upon intoxicating liquors were invested in building houses for half-a-dozen years, there would be a new house for every family in the United Kingdom.

There are now in England half a million families where happiness and comfort are impossible, through the effects of intemperance ; 120,000 persons annually go down to a drunkard's grave. What families do they represent !

SAVED ALONE. Some time ago, a wife and mother, with her three children, went abroad, leaving the husband in England. The ship started on the voyage, and was wrecked : the mother was saved, the children were drowned. The wife, as soon as possible, sent a telegram to her husband : only two words, but words of intense interest to him. The first word was—SAVED. Oh, what joy it caused to spring up in his anxious heart ! His wife rescued from destruction ! But the other word, alas ! what a different effect it had, as he read—ALONE : SAVED ALONE. We read so trying an incident with emotion. But the words call for far more emotion, when they are true spiritually, of only one in a family saved ! Oh the joy to find a whole family in Christ, all linked together in one common faith and hope !

### FAMILY PRAYER.

THE REGULAR and devout observance of—is one of the most marked features of a really Christian home. It is said that



the habitual spirit of thankfulness breathed in the family prayers of Archdeacon Hare, gave the tone of Christian cheerfulness to the whole household through the day.

MR. JOSEPH HARDCASTLE, one of the founders and liberal promoters of the Religious Tract and Bible Societies, ended his life of usefulness while engaged in devotion with his family. After being for many years a most active and earnest Christian, and a supporter of many good works, he was seized with paralysis whilst conducting family prayers. Happily, not being deprived of consciousness, nor of the power of speech, he said, "I could not pass better from the throne of grace to the Throne of Glory."

NEW ZEALAND. In the Church Missionary Society Report for 1880 it is stated, that in many districts where the Missions are established, scarcely is there any family where family prayer is not observed, and where they are not habitually present in the House of God. Archdeacon Clarke reports of the Society's work in the district north of Auckland: "The whole of the natives of the district may be regarded as professedly Christian, and their manner of life, I venture to say, will compare favourably with the same number of any Christian, so-called, community in the world. Take, *e. g.*, the practice of family prayer. I do not suppose you could go to any Maori hut where morning and evening family prayer was not the rule. It has become a habit for old and young to attend the Sunday services, and I know of none who systematically absent themselves."

So in Bonny (West Africa), the Church Missionary Society Report of 1879 says, "In nearly every house in Bonny, family prayers are now observed every morning and evening."

SOME YEARS ago, a boy went to sea who had the blessing of very godly parents, and had been brought up under their pious influence. Every morning and night, at a regular time, there was always family prayer at the house. The father went to work early, but the mother conducted it, except on Sunday morning, when the father was at home. One night

a fearful storm raged at sea, and after using every means, the captain thought they must be lost. During a fearful flash of lightning the boy suddenly caught sight of the time-piece, which was standing near the captain. "Oh, captain," he exclaimed, "don't fear; we shan't be lost. It's just prayer time—I know they're praying for us at home" And so it proved: they were not lost. After a while the storm ceased. But there was a marvellous end to the story. The captain was struck with a new interest in the boy, and was willing to listen while he talked to him of what he had learnt at home. The truth in time reached his heart, and it spread all through the crew; and before they reached the port, every man in that ship but one had become a new man in Christ Jesus.

BISHOP WILSON. The prayer of excellent Bishop Wilson may well be adopted by every parent:

"O Lord, give me skill and conduct, that, with a pious, prudent, and charitable hand, I may govern those committed to my care, that I may be watchful in ruling them, earnest in instructing them, fervent in love to them, and patient in bearing with them."

#### FATHER—GOD.

"YOU HAVE A FATHER STILL." In the Isle of Wight there lived a family called Winslow, consisting of Mr. and Mrs. Winslow, and a little girl called Lilly. Mr. Winslow went to America to buy a farm, intending, when he had got all settled, to return and take his wife and child there too. He had written to say everything was ready, and that he hoped to be with them about Christmas. But Christmas came without his arrival; day after day they waited, but could gain no tidings. At last the sad news arrived that the vessel had been wrecked, and all on board, except three sailors, were drowned.

At the close of the first day of sorrow Lilly knelt down as usual to say her prayers at her mother's knees. Almost before

she knew it, she found herself repeating the familiar words, "God bless dear father." Her mother uttered a cry of agony. "Dear Lilly, you have no father now. Never say that again." The poor child hesitated what to say next. But, as she had been used to close with the Lord's prayer, she began, "Our Father, which art in Heaven." How beautiful the words seemed to them both then. They felt never to have understood them so before; so she said them over again, "Our Father, which art in Heaven," and then a third time. Then the child looked up into her mother's face and said, "Oh, mother, we have a father yet: God is our Father; Jesus said so."

JOHN RANDOLPH, the American statesman, once said, "I should have been an atheist if it had not been for one recollection—the memory of the time when my mother used to take my little hand in hers, and teach me on my knees to say, 'Our Father, which art in Heaven.'"

### FEAR.

I HAVE READ, says one, of a blind man who had an operation performed, which was happily successful, and by which he obtained his sight. But what was the effect of this? Singularly, at first, to produce a strange sensation of fear and terror. When he was blind, he used to go about the town without a guide, tapping with his stick, in full confidence; but when he got his sight, he felt a strange alarm—everything seemed so close upon him. He saw danger everywhere—in the road, the canal, the street,—until he became used to it.

I have often thought that this must have been one of the wonders in the miracles of restored sight Christ wrought upon the blind; they would probably know nothing of anything like fear, but would at once enter upon the full enjoyment of restored sight. All Christ's miracles were perfect.

"FATHER IS NOT AFRAID—why should I be?" "I was crossing Fulton ferry one evening about six o'clock, from the New

York to the Brooklyn side ; the boat was very much crowded, as usual at that hour, and as we passed into the slip on the Brooklyn side, the tide running very high at the time, the boat was brought up with a terrible bang, and carried away on her beam ends. For a moment everything was in confusion : passengers, losing their footing, were thrown hither and thither ; the horses were struggling to regain their lost balances ; the drivers were halloing at their teams. In the midst of the confusion attention was called to a little child, some five years old, sitting on the knee of one of the hackmen, whose daughter she evidently was. As soon as the boat struck, and the noise and commotion broke on her ear, she was filled with alarm and terror, the little chin began to quiver, the tears started to her eyes, and a cry of fear sprang from her lips ; but turning quickly, and looking into her father's face, she saw him laughing, and not the least bit afraid. Instantly, without having anything explained, the tears dried, the little mouth straightened out, and the cry of fear gave place to a merry laugh. What was it ? Why, without knowing anything, she had just entered into her father's peace about the matter. If we could have read that little heart, we should have found something like this there : ' Father is not afraid—why should I be, especially as I am in his arms ? ' ' ' (*Rev. G. Pentecost.*)

It was a saying of the excellent Bishop McIlvaine on his death-bed—"It is a dishonour to Christ to be afraid."

CARDINAL BORROMEIO was in his day one of the most large-hearted and noble-minded men of his time. He was one of the first to institute a Sunday School for the children of the poor. It was held in Milan Cathedral, and is continued up to the present day. When the plague broke out at Milan he was then (1576) staying at Lodi, but could not be restrained from hastening to the infected place, and visiting the sick and dying. By all these generous and Christian acts he incurred much odium in his own Church, and a villain was hired to shoot him at the altar. While the choir were singing the



verse, "Let not your heart be troubled, neither let it be afraid," the assassin fired point blank at the cardinal with an arquebus. The bullet struck him on the back, but the embroidered cape which he wore warded it off, and the bullet dropped to the ground. The cardinal alone was calm and resolute. While all around were in consternation, he continued silent in prayer.

## FIRE.

THE FEARFUL losses by fire every year cannot be accurately estimated, as so many are private, and unregistered.

In London, the fires registered were in 1854, 953; 1864, 1715; 1874, 1573; 1880, 1871. The most melancholy fact is, that so large a proportion of the fires arise from carelessness and preventible causes.

The numerous expedients invented for extinguishing fires are not only interesting, but may well be turned into a symbolic application: as, *e. g.*, the *Fireman's Respirator*, invented by Dr. Tyndall, 1870, being a combination of his own respirator of cotton wool moistened with glycerine, and Dr. Stonehouse's charcoal respirator. Armed with this, a man may remain a long time in the densest smoke. Versmann's composition for rendering dresses fire-proof was published 1860.

The fire escapes and wonderful work of the Fire Brigade would furnish a large field-work of illustration, and the fire annihilators for extinguishing fire by carbonic acid gas.

The many remarkable ESCAPES from fire have often illustrated the watchful Providence of God. One very remarkable case is recorded by Dr. Leifchild, narrated to him by the lady herself, which he refers to as a wonderful illustration of Ps. lxvi. 12: "We went through fire and water, but Thou broughtest us out into a wealthy place."

It was on the fatal night, well remembered by many, when a dreadful conflagration occurred at St. John's, Newfoundland, in the year 1846, when at 9 o'clock p.m. the cry was heard "Fire! fire!" On rushing to the window, the lady found the

whole of the opposite side of the street in flames. In a few minutes the flames spread to their side, and blew directly over the house; the street was filled with burning furniture. The lady's baby was conveyed by the two servants to a place of safety, while she and her husband still remained, hoping to save the most valuable portion of their property, but were prevented by the rapid progress of the flames. They then tried to escape, but found every way seemed to be blocked up by furniture, or filled with flames. So they gave themselves up for lost, and prepared to perish, commending themselves to God, and locked in each other's arms. At that moment they heard the shouting of the servants, urging the bystanders to break open the kitchen window. Their shouts were soon lost in the roaring of the fierce flames and the tumult of the crowd. Yet, exhausted as they were, they raised their own voices to their utmost pitch, and were at last happily heard. Instantly the window was dashed in, and they, with torn garments and burnt persons, were dragged out safely, the living monuments of a wonderful preservation, and of their Father's merciful deliverance.

The narrative goes on to say that, having lost their all, they determined to return to England, and begin life again. The lady embarked with her child, leaving the husband to follow, after he had arranged his affairs and recovered from an accident. The voyage was at first prosperous, but after a while she felt dissatisfied with several things in the captain and crew. One night she felt certain that the vessel was not right. Presently it began to sink on one side, and a noise came from the state room like the gathering of water over her head. In a few moments the ship went over on her beam ends. Wild shrieks were heard, and all were in utter darkness, for both fire and candles were extinguished. By some means two passengers procured a light, but by this time all were thrown into the ladies' cabin. Soon a tremendous sea struck the vessel; there was one faint cry, and then the stillness of death prevailed, and all were in despair. The lady said, that at the first shock

she felt too confused even to pray. But at the next, a whole life seemed crowded into the brief space. As if in a panorama, the whole scenes and objects of the past became present to her view. It was an awful season. But *prayer prevailed*. The light of heaven broke in upon her spirit, and she felt that, though the chief of sinners, she was secure, and resting upon the 'Rock of Ages.' A third sea then struck the vessel, but, singular to relate, struck the ship on the opposite side, and it immediately righted, though trembling to its centre from the shock and the quivering of the beams. One of the passengers rushed on deck, and in a moment the joyous shout was heard, "Thank God, we are safe!"

The subject of this narrative arrived safely on land, and remained some time with her friends near the metropolis. They did all in their power to comfort her and her husband, who was a truly pious man. But her constitution had suffered from the repeated shocks, and upon an epidemic prevailing, she was seized with it, and peacefully left this troubled scene for the haven of eternal rest.

THE GREAT FIRE IN LONDON in 1666, according to the official account published at the time, destroyed 13,200 houses, 87 churches, 6 chapels, the Royal Exchange, the Custom House, the jail at Newgate, three city gates, the Guildhall, and four bridges. It commenced on the Lord's Day, and the account says, "Such warm preaching those churches never had before." It laid waste 400 streets, and drove 200,000 homeless people to take shelter in the fields.

### FIRST THINGS.

"KEEP A LIST of your *friends*, and let God be first on the list, however long it may be.

"Keep a list of the *gifts* you get, and let Christ, who is the Unspeakable Gift, be first.

"Keep a list of your *mercies*, and let pardon and life stand at the head.

"Keep a list of your *joys*, and let the joy unspeakable and full of glory be first.

"Keep a list of your *hopes*, and let the hope of glory be foremost.

"Keep a list of your *sorrows*, and let sorrow of sin be first.

"Keep a list of your *enemies*, and however many there may be, put down the 'old man' and the 'old serpent' first.

"Keep a list of your *sins*, and let the sin of unbelief be set down as the first and worst of all" (*Home Words*).

### FISHERIES.

TAKING THE ACCREDITED estimates, it is probable there are about 180,000 persons engaged in the fisheries round the coast of England, Scotland, Ireland, and the Isle of Man.

In a valuable article on the fisheries, in the 'Encyclopædia Britannica,' Sir John Barrow estimates the annual produce of the foreign and domestic fisheries of Great Britain at £8,300,000. This, however, is generally thought to be overstated. McCulloch remarks that £5,500,000 would be a full estimate.

In a report of the fisheries of the United Kingdom, published in 1866, the commissioner says, "The produce of the sea around our coasts bears a far higher proportion to that of the land, than is generally imagined. The best fishing-grounds are much more prolific of food than the same extent of the richest land. Once in the year an acre of good land carefully tilled produces a ton of corn, or two cwt. or three cwt. of meat or cheese. The same area at the bottom of the sea, on the best fishing-grounds, yields a greater weight of food to the persevering fishermen every week in the year. Five vessels belonging to the same owner, in a single night's fishing, brought in 17 tons weight of fish—an amount of wholesome food equal to that of 50 cattle or 300 sheep. The ground which these vessels covered could not have exceeded an area of 50 acres."



The quantity of fish taken every year is supposed to be about 1,000,000 tons.

By the Report of the Sea-Fishing Trade Committee, published in 1883, it appears there are 10,357 vessels and boats registered in England, 14,165 in Scotland, 459 in the Isle of Man, and 307 in the Channel Islands, in all a total of 25,268 vessels. The approximate number of men and boys employed is 94,764. It is one of the many proofs of social benevolence and of Christian zeal, that so much is now done for the welfare of these brave fellows. (See *Sailors*.)

### FLATTERY.

TRUTHS. "We seldom heartily praise those who do not admire us." "Few are wise enough to prefer reproof to treacherous flattery." "When people blame themselves, it is sometimes a secret plot to extort praise from others." "The much praised should be much prayed for."

The lianas, or giant creepers of Brazilian forests, have been compared to the treacherous attachment of flattery. These tropical parasites generally succeed in killing the mightiest trees, around which they fasten themselves; and then, when the tree falls, are themselves dragged down, and left to wallow unpitied in the black mire of the impenetrable forest.

### FLOWER LETTER MISSION.

THE ORIGIN of this most valuable work is said to have been, that an invalid lady in 1866 became one of the correspondents of the Carus-Wilson soldiers' work, and devised the plan at first for soldiers in hospital. The poor men were so charmed with these gifts, that it became necessary to have them lithographed—the flower only in outline, and painted by the hand. In this way more than 100,000 copies were circulated in the last three years, and now hand-painting cannot keep pace with the demand. The plan is therefore more generally adopted of having them printed. This has proved a most successful mission, and who can tell how much moral and

spiritual good has been effected by these pretty bearers of good tidings?

### FOOD.

THE CAPABILITY of work in the human race is naturally greatly dependent on the proportion of food taken. It is said the English and the Americans are the best fed people of the present age, and therefore they accomplish the greatest amount of work, and are most prominent for power and courage. A computation made shows that the average consumption of meat per inhabitant is, for the United States, 120 lbs.; for the United Kingdom, 110 lbs.; France, 66 lbs.; Switzerland, 51 lbs.; Germany, 48 lbs.; Scandinavia, 45 lbs.; Russia, 44 lbs.; the Low Countries, 40 lbs.; Austria, 39 lbs.; Spain, 29 lbs.; Italy, 28 lbs.; Portugal, 20 lbs. The United Kingdom, the United States, and Russia, consume each 8 bushels of grain per inhabitant; France and Germany each 7 bushels; Austria, the Low Countries, and Spain, each 6 bushels; Italy, Scandinavia, Switzerland, and Portugal, each 5 bushels.

The improved condition of the food consumed in our own country may be shown by a few facts. In 1760, in England and Wales, there were no less than 880,000 persons who fed on rye; now it is computed there are not more, in the whole of Great Britain, than 20,000 rye-eaters. The poorest washer-woman sits down to breakfast with tea from the east and sugar from the west, and the operative classes are frequently in the habit of living more luxuriously than the upper and middle classes. (See *Luxuries*.) The amount spent in the United Kingdom on bread is about £70,000,000 a-year; on butter and cheese, £35,000,000; for milk, £30,000,000; for tea and coffee and cocoa, about £20,000,000.

Taking in all the meat, provisions, fish, fruit, &c., the value of the foreign food imported in 1881 was £176,792,352. The value of our home-grown produce it is difficult to estimate.

## FORBEARANCE, DIVINE.

THE REPENTANT SON. A father had a very bad son, who ran away from home, and proved an ungrateful and rebellious prodigal. He had refused the most kind invitations of that father to return home and comfort his old heart. He had even gone so far as to scoff at his father and mother. But one day a letter came, telling him his father was dead, and asking him to come and attend the funeral. At first he determined not to go, but after a while conscience pricked him, and, as a matter of form, he took the train and went to the old home, sat through the funeral service, saw his father buried, and returned to the house as cold and hard as ever. But when the old man's will was read, the ungrateful son found that, notwithstanding all his baseness, his father had remembered him with the rest of the family, and left him an inheritance, and at last his heart was broken. It was too much, that all those years of his rebellion and ingratitude the father had never ceased to love his son. What a picture of the unwearying forbearance of "the Father of mercies." It is just the way God deals with us. He bears with sinners in spite of their sins, and many a heart is broken by just being brought to see and feel this truth.

## FOREIGNERS IN ENGLAND.

IN 1871 THERE WERE 139,445 foreigners residing in England, of whom nearly nine-tenths were born in Europe, 34,000 being Germans, 20,000 French, &c. Of the whole, the proportion of males to females was almost two to one. Sixty-six thousand one hundred and one were living in the London radius. Very few were engaged in agricultural pursuits; they were chiefly employed in commercial, educational, or literary work for the better classes amongst them, and different forms of service for the lower.

A recent number of the 'London City Magazine' gave an account of their work amongst the foreigners in London. The number of French living in London is estimated at from

20,000 to 24,000, though this does not include the Swiss and Belgians, who form a good part of the French flock. The great proportion have been brought to London in hope of their gaining a better living by their superior handicraft. They think we do not understand the art of millinery, and cooking, and fancy work. Some do succeed, but many find it a miserable failure. London is strewn with wrecks of broken fortunes and blighted hopes. A modern writer draws a striking contrast between the Huguenots, who were mostly God-fearing men, who brought their handicrafts, and laid the foundation of many branches of our commerce, and the present crowds who flock to our shores for the sake of gain, and of whom a large part are steeped with the French frivolity and infidelity, and often find only bitter disappointment.

The number of persons resident in England who were born abroad were (excluding India and the colonies) in 1841, 39,446; 1851, 61,708; 1861, 107,832; 1871, 139,445.

### FUNERALS.

WHAT A STRANGE VARIETY there is in the burial of our dead,—the simple funeral in the quiet churchyard, beneath the shadow of the rugged elm and solemn yew; the sad and lonely battle-field—the blood-stained plains of Waterloo, the field of Marathon, the defile of Inkerman, the highway between Cawnpore and Lucknow, the heights of Gravelotte; the stately pyramids of Egypt; the catacombs of Rome, where it is said, seven and a half million Christian bodies lay entombed under the rocks on which the seven-hilled city stands; the beautiful cemeteries, like Père la Chaise, in Paris, with its streets of tombs, where, by every kind of device, the names and noble deeds of illustrious Frenchmen are recorded. Well, it is doubtless praiseworthy to honour the dead, as a tribute to their departed worth, and for the sake of their example to the living; yet there is too often a sad mockery in the pageantry of death.



It was an ancient remark, "the illustrious dead have the whole world for their resting place."

**COFFINS.** The Athenian heroes were buried in coffins of cedar, because of the fragrance and incorruptibility of the wood. The Romans used stone or marble. Alexander the Great is said to have been buried in a coffin of gold. The first mention of wooden coffins in England is that recorded of King Arthur, who was buried in the trunk of an oak, A.D. 542.

It is computed that about £4,000,000 are spent every year in England upon funerals, of which a considerable part is laid out in wasteful extravagance and display.

**THE JEWS** have a custom when they enter a cemetery to bury any of their dead, to bend themselves three times to the earth; then taking the grass of the grave, which has been newly dug, and casting it behind them, they chant the words of the prophet, "Thy bones shall spring up again like the grass, O my brother."

**ARCHBISHOP LEIGHTON**, when he met a funeral going to the church one day, was accosted by a friend who had just left the sacred building, and asked whether he had been and heard the sermon; the archbishop replied solemnly, "*I have seen a sermon.*"

**THE COUNTESS OF HUNTINGDON**, when a child of nine years old, was so struck at the sight of a coffin, that she always traced the beginning of her serious views of truth to that time.

**THE RESURRECTION HOPE.** A little child lost her mother, a kind Christian mother, and for a time could not be consoled. A friend took the child to the grave, and bid her plant a seed. For a time no result appeared, and the child would still keep grieving. But one day a beautiful shower of rain fell, and there appeared a tiny green leaf, which grew stronger and bigger, until at last it was covered with a sweet and lovely flower. The child was taken often to the grave, and was taught by the application of the emblem, to understand the happiness of the Christian's resurrection hope.

"A LITTLE CHILD SHALL LEAD THEM." Mr. Moody relates the following incident in the pastoral experience of the Rev. Archibald Brown of the East-end Tabernacle, Burdett Road, E.

A little girl, eight years old, who had been a godly child for some time, was taken sick, and sent for Mr. Brown to come and see her. When he came she said to him, "I want you to speak at my funeral." "But," said he, "we hope you are not going to die, Nellie."

"Oh, yes," she replied; "but I am not afraid to die." "But we want you to get better, and grow up to be a useful woman, to help us in the Lord's work."

"No," she urged, "I am going to die, and I want you to speak at my funeral." "Why do you want me to do that?"

"Ever since I have been a Christian I have been trying to lead my father to Christ, but he won't come. He won't go and hear you preach, but I know he will be at my funeral, and if you should speak there, it may be God will speak to him through you, and he may be led to trust in Christ in that way."

To gratify her wish, Mr. Brown promised that he would speak at her funeral, but when she died he was himself ill and unconscious with fever. A few Sundays after he got well, a man came up to him at the close of the evening service and said, "You don't know me, Mr. Brown; I am little Nellie's father. I have come to tell you that her God is my God. I want to tell you something you don't know, and that Nellie did not know. When she was pleading with you to speak at her funeral, I was behind the door, and heard it all. Her words pricked me to the heart, and I could not help but give myself to Christ."

JOHN WESLEY directed in his will, that six poor men should have twenty shillings each for carrying his body to the grave. "For I particularly desire that there may be no hearse, no coach, no escutcheon, no pomp, except the tears of those that loved me, and are following me to Abraham's

bosom. I solemnly adjure my executors, in the name of God, punctually to observe this."

To express the same wish was the last act of Queen Adelaide, and the request of Sir Robert Peel on his death-bed.

### GAMBLING.

IN CONNECTION with the Thames Church Mission, the following story is told in their report. On one occasion a Scripture-reader boarded a vessel, and found the men gambling greedily. He took a tract from the bundle he carried, and throwing it upon the "trick" just won, took up all the cards and said, "Mine takes yours." The men all looked up in angry astonishment, and then the bold servant of God reasoned with them upon the folly and sinfulness of gambling, and showed them how frequently bad endings resulted from the indulgence—instances which the narrator himself had known. The men listened very attentively. At length one of them rose suddenly, and going up, threw all the cards over the ship's side, saying, "They shall never ruin me or any one else." A prayer was offered up, and the men all shook hands with the Scripture-reader, promising him never to play cards for money again.

WHAT IS SPENT. Crockford's gambling-house cost, with its furniture, £100,000, and the receipts of the proprietor have been reckoned at £10,000 for one year. Is it as easy to find as much money for any useful purpose?

Mr. Colquhoun reckoned some time ago, that the money lost annually in all the gambling-houses in London, so far as could be ascertained, was £7,225,000; and at Crockford's £1,000,000 is said to have been lost in one single night.

MONTE CARLO. For several years before the formation of the International Association for the Suppression of the Gambling Tables at Monte Carlo, the clear profits of the casino were over 25,000,000 francs per annum. The Prince of Monaco received 250,000 francs yearly for the concession,

besides a share in the profits and other sums ; and it is computed that the sum lost annually by players cannot have been less than 50,000,000 of francs. What losses and misery does this represent. The list of suicides is perfectly appalling.

#### GOD.

PLATO declared, that God was difficult to find, and impossible to know if found.

ATHEISTS. They that think there is no God sometimes, do not think the same at all times.

CONCEPTIONS OF. Our conceptions of Deity are too generally made from our notions of things as we can understand them. We take the best qualities we find in ourselves, and try to multiply them to infinity : and this is our conception of Deity ! But there may not be the least similitude. There may be a great variety of perfections in the Deity, of which there are no seeds in ourselves. The true method is, to draw our conceptions of the Divine Being from what He has declared of Himself, in His works and revelation, and to receive this with the deep humility which becomes us.

God cannot be enjoyed but as He is loved ; nor loved but as He is known ; nor known but as He is revealed in Christ ; nor even that, but as it is made clear to us by the Holy Spirit.

The teacher in one of the mission schools at Maulmein, in Burmah, gave permission to a pupil, a dear child of eight or ten years of age, to go home to see his father during the holidays. The father was a blind idolater, and bringing his son into an inner room, where he kept the images of his gods, he said, " See, these are my gods. I can see them with my eyes, but you cannot see your god." The boy answered, " My father, you can see your gods, but they cannot see you ; I cannot see my God, but He can see me."

PERSIAN, JEW, AND CHRISTIAN. A Jew entered a Persian temple, and saw there the sacred fire. He said to the priest, " Why, ought you worship fire ? " " Not the fire," replied the



priest ; “ it is to us an emblem of the sun, and of his animating light.” Then asked the Jew, “ Do you adore the sun as a Deity ? Do you know that he also is a creation of the Almighty ? ” The priest answered that the sun was to them only an emblem of the invisible light which pervades all things. The Israelite continued, “ Does your nation distinguish the image from the original ? You call the sun your god, and kneel before the earthly flame. You dazzle the eye of the body, but darken that of the mind ; in presenting to others the terrestrial light, you take from them the celestial.” The Persian asked, “ How do you name the Supreme Being ? ” “ We call Him Jehovah Adonai, that is, the Lord who was, who is, and who shall be.” “ Your word is great and glorious, but it is terrible,” said the Persian. A Christian approaching, said, “ We call Him, Abba Father.” Then the Gentile and the Jew regarded each other with surprise. Said one, “ Your word is the nearest and the highest, but who gives you courage to call the Eternal thus ? ” “ The Father Himself,” said the Christian, who then expounded to them the plan of redemption. Then they believed, and lifted up their eyes to heaven, saying, “ Father, dear Father,” and joined hands, and called each other brethren.

### GOODNESS OF GOD.

A GOOD MAN once said, “ Through a long life I have proved that God is good, and that all He has permitted in my lot has been intended either as food or medicine.”

“ I have often wondered,” said another, “ at what seems to us the waste in creation, that so many beautiful things in nature are never seen by us,—millions of lovely flowers and animals, in desert places, where the foot of man has never trod. But I have also thought, May not the blessed angels adore the wisdom and goodness of the great Creator in His works of nature ? Suppose we never gaze upon these lost beauties, may not they ? ”

## GOSPEL.

AMONG the tribes of the Africans, the Bechuanas have for many years attracted the notice of Christian missionaries. Their men consider the shedding of a tear a grievous weakness, and very degrading. As soon as they are circumcised (which takes place when they arrive at manhood), it is forbidden them to weep; neither the loss of their cattle, nor the death of their wives and children, nor the most acute pain, makes them wet their eyelids. Tears are reserved for women. What was the joy of the missionaries, when one day, after ten years of apparently fruitless labour, they perceived tears flowing down the dark cheeks of these sturdy warriors. The greatness of the compassion of Jesus broke down their resolution and stoicism. Sometimes there was scarcely a dry eye in the House of God. Men, women, and children, all wept together. What a proof of the mighty power of the "old, old story"—the gospel of God's love!

WHY IS IT NOT MORE WELCOMED? At the close of the last war with Great Britain, Dr. Wayland was in the city of New York. It happened that, on a Saturday afternoon, a ship was discovered in the offing, supposed to be bringing home the commissioners at Ghent from their unsuccessful mission. The sun had set gloomily before any intelligence from the vessel had reached the city. At length a boat reached the wharf, announcing that a treaty of peace had been signed, and was only waiting for the action of the government to become a law. The men who first caught the good news rushed in breathless haste into the city to make it known, shouting as they ran, "Peace, peace, peace!" Every one who heard the word repeated it. From house to house, from street to street, the news spread. The whole city was in commotion; men bearing lighted torches were flying to and fro, shouting, "Peace, peace, peace!" Thus every one became a herald, and it was reasonable and proper. Alas! that when the Lord God has offered to our world a treaty of peace, of far greater value, so few are found to tell out the good news.

## GRACE.

THE ANGEL IN THE MARBLE. "I remember when I was a little boy, a poor sculptor, who had a rough shed in my mother's back yard, where he worked away all the day with mallet and chisel on his marble. It was a great delight for me to watch him at his work. One day there was hauled into his studio an unusually large piece of marble, uneven, rugged, and soiled. But it was mounted upon the two 'horses,' ready for the artist's chisel. When I entered the studio he was standing by with his hand resting affectionately upon it, as though he were in love with the huge mass. . . . I asked him, 'Mr. M—, what are you going to make out of that?' Looking up kindly into my face, he said, 'My boy, I am not going to make anything *out* of it. I am going to find something *in* it.' I did not quite comprehend what he said. 'Why, what are you going to find in it?' He replied, 'There is a beautiful angel in this block of marble, and I am going to find it. All I have to do is to knock off the outside pieces of marble, and be very careful not to cut into the angel with my chisel. In a month or two you will see how beautiful it is.' And then returned his intent gaze into the marble. I remember puzzling a long time over that 'angel in the marble'; and not until later years did I understand that the angel the sculptor saw there, and which he was going to find with his mallet and chisel, was put into the marble by his genius, and his work was to realize his ideal" (*Rev. G. Pentecost*).

THE GREAT DOCTRINE of salvation by grace has been thus illustrated: Suppose a poor man through some misfortune owes £1000, and has nothing to pay it with, what can he do? The case may excite much sympathy, and friends wish to help him. One, a poor man like himself, comes forward and offers him a shilling. Well, the intention is good, but what can a shilling do towards paying £1000? This is like those who would help the sinner, but they have no power to do it. A second friend comes forward, and says, "I feel deeply for

you, and will give you £500." This is apparently a much greater help, but it is practically as little able to pay the whole debt. It is like the Scotch girl whose mother was deeply concerned for her salvation, and her daughter said to her, "Well, mother, Christ has finished His part, and you must finish yours." A third friend comes forward, and offers to present the poor man with £1000; he was able to do it, and he was willing. Now, then, the debtor was free. So with the sinner when led to see that Christ must do the whole; like the little girl who was asked how she knew that Christ had a favour for her, and replied, "Because I know I'm a sinner, and He died for sinners."

### GREAT BRITAIN AND IRELAND.

POPULATION, according to the census in 1881, was 35,246,562 (England, 24,608,391; Wales, 1,359,895; Scotland, 3,734,441; Ireland, 5,159,839; Channel Islands, 87,731; army and navy, and merchant seamen abroad, 242,844).

ACREAGE, by the same report, 77,828,893.

The greatness and power of Great Britain it is impossible to describe. It is without parallel in the history of the world. As a nation, we rule now over one-third of the surface of the globe in area, and over one-fourth in population. Our possessions abroad are in area sixty times larger than the parent state, including 3,500,000 square miles in America, 1,500,000 in Asia, 1,000,000 in Africa, and 2,500,000 in Australia.

The value of the exports of British produce and manufacture in 1840 was £1 8s. per head of our population. In 1881 it was £6 18s., an increase of nearly 252 per cent.

WITH ALL our national faults, let us never forget to thank God that we are still professedly a Christian country,—

—WHEN, IN THE CORONATION SERVICE, the Queen is presented with the sword of state, the Archbishop says, "With this sword do justice, stop the growth of iniquity, protect the holy Church of God, help and defend the widows and orphans,



restore the things that are gone to decay, maintain the things that are restored, punish and reform what is amiss, and improve what is in good order; that, doing these things, you may be glorious in all virtue, and so faithfully serve our Lord Jesus Christ in this life, that you may reign for ever with Him in the life which is to come. Amen."

When presented with the Imperial robe, the Archbishop again says, "Receive this Imperial robe and orb, and the Lord your God endue you with knowledge and wisdom, with majesty and with power from on high. The Lord clothe you with the robe of righteousness and with the garments of salvation. And when you see the orb set upon the cross, remember that the whole world is subject to the power and empire of Christ our Redeemer; for He is the Prince of the kings of the earth, King of kings and Lord of lords. So that no man can reign happily who derives not his authority from Him, and directs not all his actions according to His laws."

And when the Bible is presented, the following sublime words are used: "Our gracious Queen, we present you with this Book, the most valuable thing the world affords. Here is wisdom; this is the royal law; these are the lively oracles of God. Blessed is he that readeth, and they that hear the words of this Book; that keep and do the things contained in it. For these are the words of eternal life, able to make you wise and happy in this world, nay, wise unto salvation, and so happy for evermore, through faith which is in Christ Jesus, to whom be glory for ever. Amen."

### GROWTH, CHRISTIAN.

"It is a singular property of the sago palm-tree, that when young and tender, it is covered with strong sharp thorns, which effectually guard it from injury by wild animals. As soon, however, as the tree, shooting on high, has grown strong, and is no longer a tempting morsel to wild hogs and other animals, the thorns fall off. It is very often thus with young

Christians. They frequently display an asperity and sharpness in their treatment of others that answers something in their case to the thorns of the sago palm. True, there is a use in this ; their very roughness and angularity is a great preservation in creating around them, as it were, a bristling fence, and cutting them off from contact with dangerous foes. But as faith and love grow, as experience is gained, and they become established in grace, their life, though not a whit less faithful, becomes less severe and forbidding. Now that they are not in so much danger from the world as formerly, the thorns fall off, their views with age are less harsh, and their conduct more gentle and tenderly compassionate" (*Rev. J. Neil*).

### HABITS, BAD.

ONLY A PIN. An overseer in a calico mill found a pin which cost the company nearly £100. How could that be? Well, calicoes after they are printed and washed and dried, are smoothed by being passed over heated rollers. By some mischance a pin dropped, so as to lie upon the principal roller, and indeed became wedged into it, the head standing out a little from the surface. Over and over went the roller, and round went the calico, winding upon another roller, until the piece was measured off. Then another began to be dried and wound, and so on, till a hundred pieces had been counted off. These were not examined immediately, but removed from the machinery and laid aside. When at length they came to be examined, it was found there were holes in every piece, and only three quarters of a yard apart. Now, in every piece there were from thirty-five to forty-five yards, and at ninepence a yard that would count up to about £180. Of course the goods could not be sold now as perfect, but only as remnants, at about half the price they would have brought had it not been for that single pin! So it is with the power of an evil habit. That pin damaged forty hundred yards of new print. How little we reckon the truth of that text, "One sinner destroyeth much good." Though it may

not be found out at first, "be sure your sin will find you out" at last.

### HAPPINESS.

THERE ARE MANY THEORIES as to what helps to make happiness, but none more true than "a receipt" which has been given by a Christian man. Happiness lies in three things—doing what God bids you; going where God sends you; taking what God gives you.

WHEN the question is asked—"Are you happy?"—with many persons it would be more fitting, "Are you not unhappy?" Ought you not to be, if "without hope and without God in the world"?

SÆLVESTRE—the common salutation in Iceland—means, "Be happy."

DON JOIE DE SALAMANCA, the great Railway contractor of Spain, well said one day in returning thanks for his health being drunk, "Believe me, gentlemen, the man who can satisfy all his wishes, has no more enjoyment."

DR. PAYSON on his death-bed gave his dying testimony: "Every bone seems almost dislocated with pain; yet, while the body is thus tortured, the soul is perfectly happy and peaceful, more happy than I can express."

It is a good rule, given by a wise man, To enjoy life more, strive to enjoy it less.

ABDERMAN. It is recorded of the Moorish Caliph of Cordova, Abderman, that after his death the following paper was found in his own handwriting: "Fifty years have elapsed since I became Caliph. I have possessed riches, honours, pleasures, friends; in short, everything that man can desire in this world. I have reckoned up the days in which I could say I was really happy, and they amount to fourteen."

HANNAH MORE, when dying, was pained by some one speaking of her good deeds. "Talk not so vainly," was her immediate reply. "I utterly cast them from me, and fall low at the foot of the Cross;" and then, her face lighting up as with

a sunbeam, she exclaimed, "Joy," and so passed from the shadows of earth to the rest of Paradise.

### HARVEST.

FACTS and LESSONS. We should do well always to remember, that (1) the harvest is the end of a long process; it would be vain to look for a good result unless due care and attention has been given to each separate step. Men must plough and sow before they can expect to reap. (2) The harvest is a striking proof of the dependence of men upon the sovereign will and pleasure of the great Creator. While God has promised that throughout the whole world, "while the earth remaineth, seed time and harvest shall not cease," He reserves to Himself, according to His own good will and wisdom, the "times and seasons" and the distribution of His favours in particular cases. The Jews have a proverb, "There are four keys God keeps in His own hands—the key of the earth, the key of the clouds, the key of the womb, and the key of the tomb." And so it is. It is man's appointed lot to till and dress the ground; but with all the best care he can bestow, it avails nothing unless God give the ground its vegetative power, and makes the sun to shine and the rain to water the earth. Professor Leoni Levi, in a lecture on "the value of a good harvest," stated, a short time ago, that every day of clear sunshine, during the forty days after St. Swithin's, is worth £1,000,000 to the trade and manufactures of this country. (3) The whole world is within a month every harvest of universal starvation. The produce of the earth is ordained to meet its annual want, but the provision is for twelve months, not for thirteen; and the store throughout the world would soon be exhausted did the harvest universally fail. (4) The importance of a good harvest is seen by the fact that in England alone, the variation of one shilling an acre in the price of corn makes a difference to the producer of £2,350,000, and of course of a proportionate difference to the consumer.



THE LOSS arising from deficient harvests for the last six or seven years has been exceedingly heavy. A writer in the 'Times,' January 1879, taking into account the loss of produce, the increase of land not cultivated, &c., estimated the entire loss at not less than £97,000,000. Mr. Bright, writing also to the 'Times,' estimates it at still more. He says, "The best authorities calculate that during the harvests of the last three years, the sum of probably not less than £200,000,000 sterling has been lost to the country, as compared to the results if we had had the blessing of genial summers and average harvests."

HARVEST WAGES in England.—In 1350, 1*d.* a day; 1460, 2*d.*; 1568, 4*d.*; 1630, 6*d.*; 1760, 1*s.*; 1800, 2*s.*; 1850, 3*s.*; 1857, 5*s.*; and since increasing.

THE DIFFERENCE in the end. An ungodly farmer one day met his Christian neighbour, also a farmer, and began to taunt him, "Why, my corn grows as well as yours. What difference does it make? all your prayers, and talking about God's blessing? I don't see any good you'll ever get by it!" The Christian neighbour looked the man full in the face, and replied, "Friend, God does not pay every week, but He does pay in the end."

## HEAVEN.

WHAT A CONTRAST is the Scriptural view of the purity of heaven to the carnal and sensual view of every other system, the Mahommedan, for instance.

There will be no money in heaven, no feasting, no dress, save such as may be of a spiritual nature. What happiness could a carnal being feel in such a state?

A MINISTER once called to preach a funeral sermon, stood at the head of the coffin, and said, When he came to the parish years ago, he used to look over the river at the bottom of the valley with little interest, as he cared for none of the people there. But after a while a young man came to his house, and married his daughter, and took her to a home

just across the river. From that time he was constantly looking out of the window, feeling a different interest in those who dwelt there. There is a river that separates us from many whom we love. They have gone to a new home, but they and we are not far apart, and we cannot but often look across the valley, longing to meet again.

MUSIC. Well may we say of the anticipated pleasures of the heavenly choir, as good Izaak Walton said when he heard the sweet singing of birds: "Lord, if Thou hast provided such music for sinners on earth, what hast Thou in store for Thy saints in heaven?"

DISCOVERIES OF NEW WONDERS. We read that Newton, when, after years of patient toil, he was just about to step on the summit of that mountain which no human foot had climbed before, and to catch a glimpse of the unseen glory of that ocean of truth which he alone had reached, felt the depth of his joy so intense that he was overcome, and wept. How will it be with us when we climb the heavenly heights, and find out those new discoveries of truth, of which we never dream in this state of imperfect knowledge?

"DANGER? No; ALL HOPE." "I want to talk to you about heaven," said a dying father to a member of his family. "We may not be spared to each other long; may we meet around the throne in glory, one family in heaven?" Overpowered at the thought, his beloved daughter exclaimed, "Surely, dear father, you do not think there is any danger?" The good man calmly and beautifully replied, "Danger, my darling! Nay; do not use the word. There can be no danger to the Christian, whatever may happen. All is right, all is well. God is love—all is well—everlastingly well—everlastingly well."

Dr. PAYSON on his death-bed well said: "It has often been remarked, that people who have been into the other world cannot come back to tell us what they have seen; but I am so near the eternal state that I can see almost as clearly as if I were there; and I see enough to satisfy myself, at least,

of the truth of the doctrines which I have preached. I do not know that I should feel at all surer had I been really there."

### HELL.

STRANGERS, when they visit the coal-fields, are often desirous of seeing how the mining operations are carried on, and go down with the miners into the coal-pits. One day a gentleman was going down with a miner who was a simple-hearted Christian, and as they were let down into the darkness, the humble miner was shocked at the profane language of the gentleman, who added an oath or some blasphemous expression to almost every sentence he uttered. Down and down they went, when the gentleman said, "I wonder if it is as far to hell as it is to the bottom?" "I don't know, sir," replied the miner, "how far it is to hell, but judging from your language, I fear if the chain were to break, you'd be there in a minute."

COLONEL CHATTERIS, before he died, said, "I will give any person £30,000 if they can prove to my satisfaction that there is no such place as hell." No one came forward to make the attempt.

### HELP, DIVINE,

—IS ALWAYS AT HAND. How different to the help we can depend upon from human hands. An illustration of this occurred in the incident recorded in connection with Captain Hedley Vicars,—

He was wounded in one of those sanguinary conflicts which took place before Sebastopol. His wound was not necessarily mortal; the surgeon understood the nature of the wound perfectly. He felt sure it could be cured, and he was ready to do all he could for the suffering soldier. But still Hedley Vicars died from that wound, and why? Because in the tumult of that terrible morning, on the grey heights of the Crimea, the regiment which Hedley Vicars

commanded was carried far away from the tent that held supplies. A bandage was necessary to tie up the bleeding artery. But the bandage was in the distant tent, and before that tent could be reached the brave soldier was no more. In speaking of the circumstance afterwards at a public meeting, one of the friends of Captain Vicars said, "If there had been a bandage within reach, if the tent of supplies had been half-a-mile nearer, Hedley Vicars might have been alive to-day."

### HOME.

How LITTLE do people generally realize the value of the sweet word "home." There are many houses in our land that are houses inhabited, but not homes! By the census reports, it appears that there were in England and Wales in 1851, 3,278,039 inhabited houses; in 1871, 4,259,117; in 1881, 4,557,309. In London alone there were in 1881, 486,286 houses, averaging 8 persons to each house (the average number for the whole of England and Wales being 5·37).

HOMELESS. By the census of 1851 there were discovered 18,249 persons who had no home nor place to sleep in, but passed the night in barns, under hedges, railway arches, haystacks, &c. 2,000 children now sleep out of doors in London every night. A large number of persons too are always of a migratory character. It is said there are 50,000 or 60,000 who never remain in the same place more than two or three months.

In 1881 there were 37,303 uninhabited houses in England and Wales.

THERE ARE three sayings, "Manners make the man"—that is true; "mind makes the man"—that is also true. But there is another no less true—"home makes the man."

"HOME, SWEET HOME." Mr. Payne, the author of that familiar hymn, was a most genial-hearted man, but very poor. He used to tell how often he had walked the streets of



London and heard his own words sung, as he passed under the windows of some splendid mansion, whilst he himself was hungry, and scarcely had a home to shelter him. He had been to Berlin and Paris and other great cities of Europe, and passed in each and all through the same bitter experiences. Of late, by the authority of the American Government, his remains were removed from Tunis, where he was buried, when Consul-General of the States. There is a memorial window in the English church at Tunis, placed there by public subscription, through the exertion of the Rev. E. H. Shepherd, formerly chaplain, with an inscription: "In memory of John Howard Payne, the author of 'Home, Sweet Home';" and in the centre light is the motto, "The Lord hath brought him home."

THERE ARE NOW, it is computed, 500,000 so-called homes in England in which home happiness cannot even be looked for, because of the terrible effect of drunkenness.

ABOUT £70,000,000 is paid every year in the United Kingdom for house-rent.

### HONESTY.

"HONESTY IS THE BEST POLICY," a well-meant maxim, but one that may easily misguide. It implies that human conduct may be best determined by policy, which is a dangerous principle. Honesty is principle; policy may be the opposite of principle. Honesty should never be named in the same category with policy; for it adopts a course of conduct because it is *right*, while policy adopts a course because it will promote personal interests. A veritable rogue at heart may for a time practise honesty, and yet be a rogue in the end.

"Under the plea of *expediency*, also, honesty has often been cast aside. Expediency is hand and glove with policy. What does not promise to promote personal interest is not expedient. It is a nice pillow for selfishness. Honesty is well enough, and even necessary, provided it be expedient. It may seem very inexpedient to practise the Golden Rule, and then, of

course, it will not be practised. Right and wrong become matter of choice simply under this pliable rule. What will contribute to one's success is right ; what will not is wrong. Thus the widest departures from rectitude are provided for. Individuals find it easy to commit even flagrant crimes under this rule, and Governments inflict fearful wrongs upon their subjects in the name of expediency" (*Thayer*).

### HOSPITALS—INFIRMARIES

—MAY BE safely referred to, as one of the fruits of Christianity. Hospitals for the infirm and diseased were almost, if not entirely, unknown among the ancient heathen. There was no institution of the kind in Athens, Sparta, or Pagan Rome, nor amongst the Mahommedans. It was the result of the teaching and example of Christ, to care so kindly for the bodies as well as for the souls of men.

There is a touching story told by the historian Sozomen, which is said to give the origin of the first organized hospital. A grievous famine, it is said, with all its inseparable miseries, fell upon the city of Edessa. Its venerable deacon, Ephrem, came from his cell, where he had betaken himself for meditation and prayer, in aid of the suffering multitudes. Filled with deep sympathy at the sight of so much suffering, he was no less moved with the indifference of the rich men of the city, and reproved them boldly for not coming forward with help and succour. The defence they made was indeed a poor one. They were willing to help, "but," said they, "in an age of such universal selfishness and corruption, they knew no one to whom they could with confidence entrust their gifts." Ephrem replied : "What, then, do you think of me !" The answer was instant and unanimous. "Then," he said, "I will be your almoner. For your sakes I will undertake the burden ;" and receiving their willing contributions, he caused at once 300 beds to be placed in the public porticoes of the city for fever patients : he relieved also the famishing crowds who flocked to Edessa, and rested not till the famine

was stayed and the plague had ceased. Then, once more he returned to his solitary cell, and in a few days breathed his last.

IN THE MIDDLE AGES the lazar-houses (of which there were more than 100 in England), the rooms set apart in the monasteries, etc., were efforts to show kindness to the sick and suffering. St. James's Palace now stands on the site of an ancient lazar-house.

There are now in the United Kingdom many hospitals. In London alone about 145, general and special, many of which are richly endowed and most liberally supported, the total cost being about £600,000 a year.

In 1874 died Benjamin Attwood, who gave away anonymously £1,250,000, in cheques of £1000 each, from time to time, to the various hospitals and infirmaries for the sick.

## HOSPITAL SUNDAY

—A BENEVOLENT scheme of modern times, now established in many of our largest cities and towns. It is said to have been begun in Glasgow about 1844, in Manchester 1870, and in Birmingham (chiefly through the exertion of Canon Miller) in 1873. The amount received has gradually increased, and was last year divided among 93 hospitals and about 52 dispensaries, allowing a small proportion for surgical appliances. The gross receipts since the collection was fairly organized have been—1873, £27,700 (collected from 1200 places of worship), 1874, £29,817; 1875, £26,034; 1876, £27,692; 1877, £26,083; 1878, £24,904; 1879, £26,501; 1880, £30,200; 1881, £31,859; 1882, £34,424 (given by 1350 congregations); 1883, £31,600.

In London, the Metropolitan Hospital Sunday is mainly due to the exertions of Dr. Wakley, editor of the 'Lancet.' In 1882 the largest sum was collected since its commencement in 1873, of £33,000. Since the beginning it has raised £284,000.

Besides this, a Metropolitan Hospital Saturday Fund was

commenced in 1874, to receive the contributions of clerks, domestic servants, artisans, and others. The idea originated in Glasgow thirty years ago, and £30 was the first year's contribution. The Glasgow "hands," instead of tens, now give thousands. London is chiefly indebted for this valuable help to Captain Charles Mercier, the chairman of the Fund, and Lord Brabazon. Captain Mercier was impressed with the value of the effort, and seeing no reason why the working men of London should be behind those of Glasgow, Liverpool, and other provincial towns, invited a large number of them to his house to talk the matter over, at which Sir S. D. Scott was the chairman. The 17th of October, 1874, was fixed upon for the first Hospital Saturday. One hundred thousand explanatory handbills had before been circulated amongst working men, and public meetings held in the districts where they chiefly congregated. A monster meeting was held in Hyde Park, under the presidency of Archbishop Manning. The results of all the efforts made was a collection for the first year of £6463; in 1875, £5340; 1876, £5525; 1877, £4500; 1878, £6528; 1879, £6192; 1880, £6604; 1881, £8372; 1882, £8872.

ALTOGETHER, it is estimated that not less than £1,000,000 has been raised throughout the country, and each year the amount shows a steady increase. The movement has spread to Dublin, New York, and other important cities.

### HUMILIATION.

THE chief object of conversion is not to fill the vessel of the heart, so much as first to empty it.

"TAKE me—break me—make me," should be the cry of all, who desire to be moulded as "vessels of honour" for God's glory.

BIBLE SOCIETY. The British and Foreign Bible Society is a noble example of being ready to take every occasion of presenting the Word of God, whether at times of general sorrow or of universal rejoicing. At the time of the calamitous inunda-



tion of the shores of the Baltic in 1872, through the wise counsel of Mr. Davies, a large number of Bibles were distributed amongst the sufferers. An inscription was placed on the blank leaf headed by the appropriate verse, 1 Pet. v. 6, 7 : "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time : casting all your care upon Him ; for He careth for you ;" with the words, "A gift from the British and Foreign Bible Society." The same plan was followed, with almost the same inscription, and a space left for the recipient's name, in commemoration of the calamitous floods in the south and west of Germany in 1882-3, when 8000 copies were distributed (about 3000 to Protestants and 5000 to Roman Catholics) at an outlay to the Bible Society of between £400 and £500. Who can tell the comfort the message of life brought to many sorrowing hearts at such a time !

### ICE.

THERE are many facts about ice, which might be easily used as illustrations of truth.

It is well known, of course, that stagnant water freezes much sooner than flowing water.

Sea water freezes less rapidly and with greater difficulty, since the salt and other ingredients detain the caloric longer.

A singular phenomenon is, that salt is separated in the act of freezing, and precipitated to the bottom : so that ice from sea water sometimes affords water fit to be drank.

The more severe the cold, the greater the firmness and hardness of the ice. The ice of the Polar regions can sometimes scarcely be broken with a hammer.

PROFESSOR GLAISHIER, on "the atmosphere," says : "It has been ascertained that ice two inches in thickness will bear the weight of a man, four inches in thickness the weight of a person on horseback ; and when six inches thick it will bear eight-pounders placed upon sledges. At eight inches field artillery may cross it in safety ; the heaviest of carriages,

an army, or a large crowd are in no danger when standing upon ice eleven or twelve inches thick."

"WATER ASLEEP." When some native Christians came over from Madagascar some years ago, and were shown a picture where ice was represented, a thing they had never seen in their own country, and were told what it was, they exclaimed, "Ah, we understand, it is water asleep."

WHY SHOULD WE NOT BELIEVE. "I never durst make my own observation or experience the rule and measure of things spiritual, supernatural, or relating to another world, because I should think it a very bad one, even for the visible and natural things of this. It would be judging like the Siamese, who was positive it did not freeze in Holland, because he had never known such a thing as frozen water nor ice in his own country. I cannot comprehend why any one who admits the union of the soul and body should pronounce it impossible for the human nature to be united to the Divine, in a manner ineffable and incomprehensible by reason. Neither can I see any absurdity in admitting that sinful man may become regenerate, or a new creature, by the grace of God reclaiming him from a carnal life to a spiritual life of virtue and holiness. And since the being governed by sense and appetite is contrary to the happiness and perfection of a rational creature, I do not at all wonder that we are prescribed self-denial. As for the resurrection of the dead, I do not conceive it so very contrary to the analogy of nature, when I behold vegetables left to rot in the earth, rise up again with new life and vigour; or a worm, to all appearance dead, change its nature; and that which in its first being crawled on the earth, become a new species, and fly abroad with wings. And, indeed, when I consider that the soul and body are things so very different and heterogeneous, I can see no reason to be positive that the one must necessarily be extinguished upon the dissolution of the other, especially since I find in myself a strong natural desire of immortality; and

I have not observed that natural appetites are wont to be given in vain, or merely to be frustrated " (*Berkeley*).

POWER OF THE SUN. Professor Tyndall, in his 'Heat as a Mode of Motion,' says, that the heat given out by the sun is so strong that it would suffice, in one hour only, to boil 700,000 million cubic miles of ice-cold water.

IF.

PHILIP OF MACEDON, it is said, when once an enemy sent him an insulting letter, threatening, if he entered and took his city, to slay every person in it, and lay it waste; as an answer, simply tore off the first word of his insulting threat and returned it—"If——"

## INCONSISTENCIES

—THE DARK blots upon a fair garment.

—IN A professed Christian are like ragged buttons on a court dress.

How natural it is to observe a defect, whilst we take no notice of what is right. Travelling one day with a lady, we came to a house, when she exclaimed, "Why, there's a broken window!" Is it not so in life? We make no remark upon the things that are in order; it is the broken window that attracts our attention. We observe the weak point in a neighbour's character, the defect in his work, rather than commend and encourage what is good.

Inconsistencies, though to be lamented, are no proof of total falseness. A diamond with a flaw is better than a pebble without one. A lawless Englishman does not prove that the laws of England are bad.

ON THE WRONG SIDE OF THE LINE. A remark was made to a good old Wiltshire labourer, that some excuse should be made for a neighbour who had done wrong on the ground of ignorance. "Ah," said the old man, "there is a main deal said about excuses, but I have learned to observe this by all I have seen. I seem to see the Lord's people standing on

one side of a line, and all the worldly people on the other. Now, I've observed that if one of the Lord's people does so much as half put his foot across the line, all the people begin to shout 'Look there!' Can I believe that the people who are so sharp to see us if we go wrong one little step, know that they are themselves on the wrong side altogether?"

### INFANTS.

THE FOUNDLING HOME at Hong-Kong. Perhaps many of our young people have heard of the baby towers of China. It is well to remind them how thankful they should be, for their kind mothers and happy homes. In Hong-Kong, one of the largest cities in China, may be seen a large tower, having at the height of four feet a hole. Chinese women may be often seen bringing a little load in their arms, throwing it in this hole, and then, despite the pitiful cry of their babies, running away as fast as they can. So true it is, that even a woman may lose a mother's nature.

About thirty years ago there was a very pious and zealous pastor living at Berlin named Kanak, whose heart had been touched by the case of these poor little outcasts. He established a Foundling House at Hong-Kong, where now about ninety Chinese girls, thus thrown away, have been preserved and taken care of and trained by four Christian young ladies, the house-father being a German clergyman. A great blessing has gone out from that house. It has been the first home of all German missionaries going out to China, and the grown-up girls have become the wives of Christian teachers, helping them to evangelize the dark country.

### INFIDELITY.

THERE are two kinds of infidels—intellectual, sometimes "honest doubters"; and moral—those who profess that there is no God, because they had rather there was none.

It requires more credulity to be an infidel than belief to be a Christian. Let any of those who renounce Christianity write down fairly in a book all the absurdities that it has



been proposed we should believe instead of it, and they will see which is more reasonable to expect men to accept!

THE WORLD is now traversed by missionaries in almost every part, and it is easy to point to the untold blessings their teaching has conferred upon the darkest places. What can infidelity show as a parallel to this? Can it point to any single country it has raised from barbarism? No; the infidel had rather stay at home, nursing his pride and railing at the Gospel, which he cannot equal.

SEVEN QUESTIONS to put to every infidel. What answer can he give to them?

(1) Can you say you have ever read the Bible carefully through, and you could now bear to be examined in it? (2) Have you not read, whatever part you have read, rather desiring to pick holes in it, than honestly to find out the truth? (3) What do you propose to put in its place, that shall be more likely to be beneficial to mankind? (4) How do you account for the inequalities in the moral government of the world? (5) How do you account for the unhappy deaths of Voltaire, Rousseau, Hume, Tom Paine, &c.? How do you account for it, that most infidels are men of immoral lives? (7) How is it that Christianity has done so very much more to benefit the world at large than infidelity has ever attempted?

HUME. It is said, the mother of the historian Hume used to love the Bible, but her son persuaded her to give it up. When a time of sickness came, she wrote to him, asking him for some other comfort, as he had taken away what she had before. It is said Hume never answered the letter.

TALLEYRAND. A story is told of him, that once a French infidel was determined to uproot Christianity, and thought he had formed a system of his own, which would soon supersede that founded by Jesus Christ. His efforts, as might be expected, proved a disappointment. He came to Talleyrand, and asked his advice. "Oh," said Talleyrand, "I should recommend you to give out that you are going to offer your-

self to be crucified, and then to raise yourself from the grave on the third day, and that will wonderfully help to recommend your system, I have no doubt, if you do it."

HOLD OUT. An infidel was dying, and beginning to give way, was rallied by the friends who surrounded his dying bed. "Hold out," they all cried; "don't give way." "Ah," said the dying man, "I would hold out if I had anything to hold by, but what have I?" What a contrast to the poor dying Christian woman leaving the world in peace and hope. When asked if she had any fear: "Fear, why should I fear? Can a sinner sink upon the unfailing Rock?"

VOLTAIRE. "Some years ago," says the Rev. D. E. Ford, in his 'Damascus,' "a gentleman, well known and highly respected in the religious world, narrated in my hearing the following incident: While on a tour with a college companion, the latter was seized with an alarming illness at Paris. A physician of great celebrity was called in, and requested to recommend some confidential and experienced nurse. He mentioned one, and added, 'You may think yourself happy indeed should you be able to secure her services; she is so much in request amongst the higher circles here, that there is little chance of finding her disengaged.' The gentleman at once ordered his carriage, went to her residence, and, much to his satisfaction, found her at home. He briefly stated his errand, and requested her immediate attendance. 'But before I consent to accompany you,' she said, 'permit me, sir, to ask you a singular question. Is your friend a Christian?' 'Yes,' he replied, 'indeed he is—a Christian in the best and highest sense of the term—a man who lives in the fear of God. But I should like to know your reason for such an inquiry.' 'Sir,' she answered, 'I am the nurse that attended Voltaire in his last illness, and for all the wealth of Europe I would never see another infidel die.'

CREDULITY OF INFIDELS. It is related of Napoleon, that

when Marshal Duroc, an avowed infidel, was once telling a very improbable story, giving his opinion that it was quite true, the Emperor quietly remarked, "There are some men capable of believing everything but the Bible."

—CAUSE OF. A gentleman eminent in the literary world, had his mind, in early life, deeply imbued with infidel sentiments. He and one of his companions often carried on their conversation in the hearing of a religious but illiterate countryman. This gentleman, having afterwards become a serious Christian, was concerned for the countryman, lest his faith should be shaken. One day he asked him whether what he had heard so often advanced, had not produced that effect upon him. "By no means," was the reply; "it never made the least impression." "No impression on you! why, you must know that we had read and thought on these things, much more than you had an opportunity of doing." "Oh, yes," said the other; "but your conversation plainly showed me that you had never read nor thought much about the Bible. Besides, I knew your manner of living, and I knew that to maintain such a course of conduct, you found it necessary to renounce Christianity."

### INFLUENCE.

NO HAIR is so small but it has its shadow.

Like an unseen string that draws, and the power in the magnet that attracts.

OUR TEACHING may go beyond our own experience, but our influence will not.

WE SPEAK louder by our lives than by our lips.

A DISCOURAGED CHRISTIAN seldom has much influence for good.

THE WORST kind of sinners are those who help to make other sinners.

UNDER-CURRENTS. It was long a subject of wonder how the water is always flowing into the Mediterranean Sea, whilst there is apparently no outlet, till it was explained by

ascertaining its under-currents. In 1683, such a strong under-current was discovered, that goes out by the Straits of Gibraltar. A vessel full of stones was lowered, and the current was found to be so strong that it dragged the boat along, despite the upper-current.

DR. ARNOLD. The wonderful influence he exerted over others, what was it? asks his biographer. "It was not so much an enthusiastic admiration for true genius, or learning, or eloquence,—it was a sympathetic thrill, caught from a spirit that was earnestly at work in the world, whose work was healthy, sustained, and constantly carried forward in the fear of God—a work that was founded on a deep sense of its duty and its nature.

A WALKING GOSPEL. A gentleman who had a strong prejudice against woman's work, when he watched Miss M——, one of the Mildmay deaconesses, confessed,—“If that be a specimen of lady workers, I can now well understand how much good it may do, for I call her a walking gospel.”

SIR JOHN LAWRENCE. “It has been said that Delhi was taken, and India saved, by the personal character of Sir John Lawrence. The very name of Lawrence represented power in the north-west provinces of India; and the same might be said of his brother, Sir Henry Lawrence, who organized the Punjaub forces, that took so prominent a part in the capture of Delhi. Both brothers inspired those who were about them with perfect love and confidence” (*Smiles*).

A MISSIONARY going to a foreign land, beginning a new sphere of labour, is a fine illustration of the power of influence. How do the people judge about him? He cannot speak their language; cannot understand their habits. Deeds, not words, must speak. A life full of goodness and kindness, the power of love and kindness, must have been the key to unlock the door.

CAPTAIN BATE records in his journal when at sea, that he commenced service on board, and the men grew increasingly attentive. He read a chapter from the Bible, not a long one, used the Lord's prayer and one or two extempore prayers.



He adds, "It has answered well; the fellows are happy, and so am I." On which the biographer says, "The truth was, his own daily walk was so transparently holy, and his manly face so beamed with kindness, that his men felt themselves unconsciously attracted to him." "The fellows are happy, and so am I." Here was the secret!

"The SHORT PERIOD of the life of one man," Sir James Macintosh wrote to Wilberforce, when the latter had carried his Slavery Abolition Bill, "may be, if well and wisely directed, sufficient to remedy the miseries of millions of ages." On the other hand, no words can be adequate to describe, nor any mind to take in, the evil wrought by one bad man, especially if there be great power, or rank, or wealth misapplied and misdirected.

### JEWELS.

AN INDIAN LADY lay on the couch of her sick-room reading a novel. She was the wife of an Englishman, and came to live in England. In her own country she was well known for her wealth, and envied as the possessor of the finest collection of jewels in that district. But after a few years in England her health failed, and consumption threatened to take her from all her boasted treasures. Herself a Mahomedan, she found no comfort in her own religion, but was happily waited on by a pious nurse, who always kept her Bible by her, longing to put it into the lady's hand. One day the lady said, "Nurse, you must find it very dull being shut up all day in this room with me, and having nothing to amuse you." "Oh no, ma'am; I don't find it dull; I am always cheerful, and never feel lonely." The lady thought this strange, but bid her go and fetch the box that held her jewels, that it might help to amuse her, as she thought. The nurse fetched the box, and the jewels were brought out, and a number spread upon the table. "Now, nurse, wouldn't you like to have some?" "No, ma'am, not at all; I have myself much finer jewels than yours." "What!

how can that be? Mine are the finest jewels of the country from which I came. Where are yours? You never wear them." The nurse held up her Bible and said, "My jewels are in this book." The lady thought there were one or two hidden among the leaves, and said, "Take them out, and show them to me." But the nurse answered, "Oh, ma'am, my jewels are so precious; I can only show you one at a time." Then she opened the Book and read: "I have learned in whatsoever state I am, therewith to be content." She told her mistress, that though a poor woman, she was full of happiness, and that she had a treasure laid up in heaven. It pleased God to make the word arrest the attention of the rich lady. "Why, nurse, I never heard anything like that before. How happy you must be! I wish I could feel the same. Show me another of your jewels." But the nurse saw that she was tired, and thought it was enough for one day, but promised to show her another jewel on the morrow; so next day the lady asked, and the nurse read: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." The Holy Spirit was at work in the lady's heart; she began to feel the need of a new nature. Her splendid jewels lost their brilliance; the novels lost their interest. She sought the pearl of great price, and found it. Her body wasted day by day, but her spirit found new life, and she became a bright and blessed monument of God's sparing mercy.

### JEWS.

NUMBER. It is very difficult to ascertain the exact number of Jews now in the world. Some accounts estimate it as 7,000,000, others 10,000,000. The Society for Promoting Christianity among the Jews give it as proximately about 10,000,000. Of these, upwards of 3,000,000 are in the Russian Empire; 1,000,000 in Austria; about 500,000 in the northern parts of Germany; probably about 80,000 in Great Britain and Ireland; and 120,000 in the United States.

It is to be observed, that the greatest number of Jews in Europe are located around Palestine.

The number of Jews in Palestine is very small, probably about 15,000 to 20,000. In the whole of Palestine, there are not so many Jews as there are in London. It is a singular coincidence, that there is only a single Jew now residing in Nazareth, and he is a carpenter called Joseph!

THE HEALTH AND LONGEVITY of the Jews as a race is remarkable. Dr. Richardson ('Diseases of Modern Life,' p. 195) says, "From some cause or causes, this race presents an endurance against disease that does not belong to other portions of the civilized communities, amongst which its members dwell." This resistance dates from the first to the last period of life. Hoffenden finds that in Germany, from 1823 to 1840, the number of still-born children among the Jews was 1 in 39, and of the other races, 1 in 40. Meyer finds that in Fürth, children from 1 to 5 years of age die in the proportion of 10 per cent. among the Jewish, and of 14 per cent. among the Christian population; and M. Neufville, dealing with the same subject from the statistics of Frankfurt, gives even a more favourable proportion of vitality to the Jewish child-population. Continuing his estimate from the age named on to riper years, the value of life is still in favour of the Jews; the average duration of the life of the Jew being 48 years and 9 months, and of the Christian, 36 years and 11 months. In the total of all ages, half of the Jews reach the age of 53 years and 1 month, while half the Christians born attain the age of 36 years only. A quarter of the Jewish population is found living beyond 71 years, but a quarter of the Christian population is found living beyond 59 years and 10 months only. The civil State Extracts of Prussia give to the Jews a mortality of 1·61 per cent.; to the whole kingdom 2·62 per cent. To the Jews they give an annual increase of 1·73 per cent.; to the Christians 1·36 per cent. The effectives of the Jews require a period of  $41\frac{1}{2}$  years to double themselves; those of

the other races, 51 years. In 1849, Prussia returned 1 death to every 40 of the Jews ; and 1 for every 32 of the remaining population.

The Jews also escape the great epidemics more readily than other races.

It is a striking fact, that a Jew is scarcely ever found in our prisons, and scarcely ever convicted of any gross crime. Suicide is extremely rare with them. Their observance of the fifth commandment, and their care for their own poor, are very noteworthy.

According to Whittaker's Almanack, there are now about 60,000 Jews in the United Kingdom, who possess 80 synagogues, with about 100 ministers and readers.

It is said, there are now about 3000 converted Jews in England, and about 120 converted Jews, clergymen of the Church of England. Some of our most learned commentators have been converted Jews:—Nicholas de Lyra, Tremellius, Neander, Delitzsch, De Costa, Margoliouth, &c.

The PRESENT ASPECT OF THE JEWS is full of encouragement. Never was there known such a change in their feelings as a body, as is seen now. Whilst as a nation they are still most bitter against Christianity, the prejudice is in numberless cases giving way, and there are now thousands of Jews who are known to be reading the New Testament, and are gladly sending their children to Christian schools. The number of converts is rapidly increasing, and a spirit of enquiry spreading among this most remarkable and interesting people.

The chaplain of FREDERICK WILLIAM I. of Prussia, when asked by the king one day what he thought the best evidence of the truth of Christianity, replied, "The Jews, your Majesty."

JUDAISM AND CHRISTIANITY COMPARED. It is recorded, that when the safety lamp for miners was first taken down a pit where it had never been known before, the miners, who had worked by such a poor dim light as a small revolving



steel gave by the sparks struck off from a flint, were amazed. As soon as they saw a man coming along the workings of the mine with what seemed to be a naked flame in his hands, they shouted at him with curses, and bid him go, for he was bringing certain death and destruction to the pit. But when the man advanced, in the confidence which that wonderful invention, the safety lamp, gives, sure of his own kind intentions; and when he drew near the deluded miners, and showed them that what they thought was danger was really safety, and what they deemed to be death was meant to be their preservation from death, their anger was turned to amazement, and their bitter curses into admiration and thankfulness. This illustration was beautifully applied to the Jews, in one of the Anniversary Sermons, by Dr. Flavel Cook, as showing the change in their mind when they receive the gospel, from bitter hatred to faith and joy. As with St. Paul, they have learned to glory in that light of life which, in their unconverted state, was the subject of their blasphemy and curse.

THE LAND OF PALESTINE. "Some say the present land is worn out. It is a mere skeleton, the soil, the flesh is gone; stones, stones everywhere, or bones. Such was my first impression when I saw it, in the winter. Of course it presents a very different aspect to those who spend a few weeks there in the bright green spring. The *soil is not lost*—it has been washed from the hill-sides for centuries by tropical torrents, and is lying deep in many a valley. The *stones have their uses*. Terrace those bare and dreary hill-sides, as may be seen in the valley of St. John, and the wilderness will blossom, and abound with fig-tree, vine, and olive. Then there are the valleys for the corn. At present, the surface only scratched, and no care taken, there are only six weeks between seed-sowing and ingathering; three harvests may be garnered in the year; and where the land has been wisely dealt with, not thirty, sixty, or a hundred fold, but one thousand two hundred fold has been the rate of increase."

"*A land without a people.* The present Arab and mongrel population in no sense possess it. They might fold their tents to-morrow, and silently steal away, and leave no trace of their savage tenancy but ruin and decay. *A people without a land.* Where do the Jews dwell in a land of their own? We are told that it is coming within the sphere of possible politics, and I have endeavoured to show some physical reasons in favour of it, omitting prophetic, and that I do not deem them the most important, but because probably the most familiar, that Judæa, the faithful land, and the Jews, the unfaithful people, will again be re-united, and that at no distant day" (*Rev. C. H. Banning*).

## JOY,

RELIGIOUS. "At the outset, *Do not think that this means, a seventh-heaven rapture.* It is not given to many of us to soar into such heights, much less to live there. We want a joy that can walk along life's dusty road, and do a good day's work, and thrive amidst bustle and home cares; that, like the caged canary, can sing in the kitchen, and that loves the prattle of the children. 'Rejoice in the Lord alway.' It is not to be the short-lived offspring of passing excitement, that shouts and weeps, and then cools down; an April day of sunshine and shower, that ends in a night of sharp frost; nor is it the childlike merriment of good spirits, nor a natural hopefulness that easily forgets the past, and doesn't trouble much about the future! *It is a calm, deep, settled gladness in the Lord.*"

"There are three simples growing just by the gates of the King's Garden, and whoever will cultivate these three, and mix them equally, shall have the balm and oil of gladness.

"The first of these is the sturdy plant *Confidence*. There must be this confidence, the superlative degree of hope, that, in the dark to-day, sings of a bright to-morrow; that does not only think about, but believe in the assurance, that the loving Father in heaven orders all things, and makes them work out

what is good, and kind, and blest; but that lives and rests in the assurance. As in a factory, where whistling bands, and whirling wheels, and darting shuttles, and thousand threads, bewilder and confuse the stranger, the maiden who tends the frame sits by, singing her song untroubled, for she knows full well that every torn and shooting shuttle, and all these thousand threads, are working out the pattern. Hers it is to watch and mend the broken threads. Her name is *Confidence*.

"Confidence must be mixed equally with another simple, found only in the King's Garden—a little lowly plant that grows on the bank of the river, and bears a flower like the Forget-me-not; the name of it is *Contentment*. It is a rarer plant than the other, and yet he that grows confidence, can grow this alongside of it. Contentment—that keeps the desires level with the condition. When much is taken, contentment reckons up how much is left, and turns the evil round to find a better face upon it, thinking of the worse that might have been. Cultivate this contentment, or else there cannot be the joy in the Lord, and having confidence and contentment, put in *gratitude*. It will enrich it, and make it to sparkle."

"THE OPPOSITE to this joy is not grief, not sorrow. He who was "the Man of sorrows," is He who was anointed with the oil of gladness above His fellows. The real kill-joy is worry, anxious fretting, wearying care, that blights and withers all like a frost; that gnaws out the very heart of gladness. But nine-lived though it be, here is the death of it—*Rejoice in the Lord*" (*Rev. Mark Guy Pearse*).

## JUSTICE.

BE JUST BEFORE GENEROUS. The Rev. Rowland Hill had just finished an exhortation, strongly recommending the liberal support of a certain very meritorious institution. The congregation was numerous, and the chapel crowded to excess. The discourse being finished, the plate was about to be handed round to the respective pews, when the preacher

made a short address to the congregation:—"From the great sympathy I have witnessed in your countenances, and the strict attention you have honoured me with, there is only one thing I am afraid of—that some of you may feel inclined to give too much. Now it is my duty to inform you, that justice, though not so pleasant, should always be a prior virtue to generosity; therefore, as you will all immediately be waited upon in your respective pews, I wish to have it thoroughly understood, that no person will think of putting anything into the plate who cannot pay his debts "

*Handbook of Illustrations.*

### JUVENILE CRIME.

THE FOLLOWING remarks are quoted from the Report of the Directors of Convict Prisons, for the year ending March 31, 1882. The effects of the Elementary Education Act are now beginning to be felt. "It appears that while the total prison population has almost stood still for the last eleven years, being only 10,160 on Dec. 31, 1870, and 10,221 on March 31, 1882, which is, of course, equivalent to a decrease relatively to the total population of the country, which has increased in that period from 22,712,166 to 26,250,000; the proportion of younger criminals has largely decreased. The number who are between 15 and 24 years of age is now only 1957, as compared with 2948 in 1871. The number who are between 25 and 34 is practically the same, viz., 3885, as against 4067; and the number above that age has increased from 3144 to 4378. A similar diminution in the population of younger criminals has occurred within the last few years in local prisons, and these facts tend, in turns, to show that the development of the criminal classes is being arrested by the better training which the younger members of the community now receive, and the care taken to direct those, whose position and circumstances might lead them to take up with criminal courses, into a more wholesome condition of life."



The full force of these figures is better illustrated if we point out, that had juvenile crimes increased in the same ratio as the population, over 3400 young persons would now be serving terms of penal servitude, against the 1957 who are actually found in our convict prisons.

Turning to the Report of the Commissioners of Prisons, under whose care are all prisoners not sentenced to penal servitude, we find that whilst at present the tendency of the prison population is slightly to rise, the percentage of those in confinement under 30 years of age has decreased from 59·4 per cent. in the year ending March 31, 1879, to 56·6 in the year ending March 31, 1882. The Commissioners in their Report confirm in a remarkable way the observations of the Directors, for we find them saying:—"Men take to crime in the earlier rather than in the more mature periods of life; and means for its effective repression, are to be sought much more among the agencies for securing a good teaching of the neglected part of our population in their *early* years, than in any form of punishment which can be devised."

Sunday School Teachers, and all engaged in our Elementary Schools, may well take encouragement from these statements; and whilst endeavouring, by God's help, to lay a good foundation in the minds of those committed to their care, seek also, by every means in their power, to maintain a watchful influence over them in those critical years of life, which are likely to shape their future courses when temptations to evil are most strong.

## KINDNESS.

ADANSON, THE FRENCH BOTANIST, was about seventy years old when the Revolution broke out, and amidst the shock he lost everything—his fortune, his places, and his garden. He became reduced to the lowest straits, and even wanted food and clothing, yet his patience and ardour remained the same. The Directory eventually gave him a small pension, which Napoleon doubled. Before he died, a clause in his

will directed that a garland of flowers, provided by fifty-eight families, whom he had established in life, should be the only decoration of his coffin, a slight but touching emblem of the more durable monument which he had erected for himself by his works.

IT WAS the saying of Bentham—"Every act of kindness is, in fact, an exercise of power."

"KINDNESS does not consist in gifts, but in gentleness and generosity of spirit. Men may give their money, which comes from the purse, and withhold their kindness, which comes from the heart" (*Smiles*).

"RATHER look on the good of evil men, than on the evil of good men."

JUDGE BY THE DESIGN. Rough treatment is sometimes the truest kindness. A Russian stage-driver thus saved the life of a passenger. A woman was the only occupant in the coach, except her baby, which she wrapped in her fur cloak, leaving herself unprotected from the cold, which was then at zero. The driver saw that she was benumbed, and would soon be frozen to death, unless roused to violent exertion. He dragged her from the coach and left her by the roadside. Immediately the cry arose, "Oh, my baby." The driver cracked his whip—on flew the stage over the snow, with the mother running after. The race was kept up for nearly two miles, when at last the man stopped, and took her in, and wrapped his own coat round her. The exertion had warmed her blood and saved her life.

IN LITTLE THINGS. "The grass of the field is more generally useful, all the world through, than the cedar of Lebanon. It feeds more. It rests the eye better. Its thymey, daisy-eyed carpet, makes earth sweet and fair and home-like. Kindness is the turf on which the sheep of Christ feed quietly beneath the Shepherd's eye" (*Faber*).

REWARDED. A story is told of a little sailor boy, who left the port of Boston, taking with him a pet kitten. His ship was wrecked off the Azores. He was about to jump into one

of the boats, which was on the point of pushing off, when he thought of his kitten, and ran after it. Returning with it, he found the first boat had gone, but another was ready, and into it he jumped. The storm raged, and the darkness was intense, but the second boat survived. Of all that started from the wreck, only that one was preserved. Had the boy forsaken his kitten, he must have perished with the first boat's company, which started without him (*Handbook of Illustrations*).

SMILE ON ME. "What can I do for you?" said a lady nurse in a hospital to a little boy, who, though young in years, was old in the experience of bodily pain and suffering. "Smile on me," was the gentle answer. The nurse, knowing how much he had to suffer, had generally smiled when she passed his bed, to try to cheer him, but on this occasion she was thinking of something else. The child missed the bright sunbeam. How little we know the value of a smile.

### KNOWLEDGE

—of itself, without being used rightly, and applied, is of no value. The knowledge of food cannot satisfy hunger, nor the knowledge of drugs cure disease. A man may know and teach the way of salvation, but without the personal living faith, that links the empty sinner to the blessed Saviour, there is no benefit from such knowledge, but rather condemnation.

The human mind is not meant to be a dead reservoir, but a living fountain. It is not therefore to be crammed with facts and information, to lie still and stagnate; but to be filled with knowledge, that may germinate like good seed, and grow into fair blossoms and fragrant fruit, and scatter the seeds and perfume far and wide.

The knowledge of Divine truth to the devout mind is ever gradually developing. When Columbus first landed in America, what did he know, or even imagine, of the vast continent on whose shore his foot first stepped? What did he know of its lakes, and rivers, and mountains, and

plains, and forests? It will be our joy throughout eternity, to be always advancing in our knowledge of Divine things; gaining new views and brighter visions of the glories of the wonderful works of God, yea, even gaining clearer visions of the unutterable glory of the great God Himself. When John Robinson saw the little band of pilgrims leave Delft on the *Mayflower*, for the same New World, his farewell words were, "The Lord has much truth yet to break forth from His word."

### LANGUAGES.

It is very difficult to state the exact number of languages spoken in the world, as it depends upon where the line is drawn between a language and a dialect. Dr. Koelle's 'Polyglotta Africana' compares one hundred African tongues, but many of these must be properly classed as dialects. So must a large proportion of the 700 and upwards in Mr. Keith Johnston's work on Africa. A recent and carefully drawn-up list by Mr. A. H. Keane gives 499 languages in the whole world, of which 10 are monosyllabic, 161 inflexional, and the rest agglutinative.

A calculation has been made as to the prevalence of European languages. English is spoken by 90,000,000; Russian by 75,000,000; German by 56,000,000; French by 40,000,000; Spanish by 38,000,000; Italian by 29,000,000; Portuguese by 14,000,000; Scandinavian by 9,000,000. Within the control of the government of the people speaking these languages, we find England having rule over 225,000,000 who don't speak English, and of the others, we find 75,000,000 outside of their own country.

The PROGRESS of language is perhaps the most clear mark of the advance of civilization. In its first stages it is pictorial, then symbolic, then abstract.

NUMBER OF WORDS. It is computed that the Spanish have about 20,000 words in their language; Latin, 25,000; French, 30,000; Chinese, 40,000; Italian, 45,000; Greek, 50,000; English, 60,000; German, 80,000. In Hebrew there are



about 1700 radical words. There are about 360 Chaldaic words in the Bible.

In English it is said, a poor man scarcely uses more than 1000 words in his conversation, an ordinarily educated man about 3000, an accomplished orator nearly 10,000.

Dr. Guthrie, when travelling abroad, and able to converse only imperfectly in the different languages of the several countries, wrote to a friend, that there would be one blessing he looked forward for in heaven ; to have only one language, which every inhabitant of the realms of bliss could speak.

### LAW, THE.

IS THERE NOT one very important point, not generally noticed, which stamps the laws given by God with a pre-eminence above all other laws? Laws are generally made, it has been well said, when a nation has become well settled ; and they are founded upon contingencies which have arisen from the soil, the trade, the produce of the country, and the temper, customs, and requirements of the people, as these have been gradually developed. But God gave laws through Moses, before the people had even come to their land, while they were still wandering in a wilderness. He gave directions, of which no human foresight could have seen the need, as when He gave provision for their kings, when as yet there was no prospect of their having a king ! So with many of the laws of the New Covenant. Is not this a proof of Divine inspiration ?

THERE IS ANOTHER difference between the laws of God and of man : that, whereas we may reach the standard set before us by the laws of man, we may strive to fulfil the law of God, and it will still, the more we strive, rise ever higher and higher above us. The laws which man imposes are chiefly deterrent and restrictive. But the command, "Thou shalt love the Lord thy God with all thy heart," reaches to the deepest spring of our nature, and the widest extent of our life.

WHERE DID HE GET THAT LAW? In a city in one of the

northern States of America lived a lawyer of eminence and talent. He was, however, notoriously profane. One day this gentleman met an elder of the Presbyterian Church, who was also a lawyer, and said to him, "I want, sir, to examine into the truth of the Christian religion. What books would you advise me to read on the evidences of Christianity?" The elder, surprised at the inquiry, replied, "That, sir, is a question you ought to have settled long ago. You ought not to have put off a subject so important to the last period of life." "It is not too late," said the inquirer. "I have upon me, my physician says, a mortal disease, under which I may live a year and a half, or two years, but probably not longer. What book, sir, would you advise me to read?" "The Bible," said the elder. "I believe you don't understand me," resumed the unbeliever. "I wish to investigate the truth of the Bible." "I would advise you, sir," repeated the elder, "to read the Bible, and I will give you my reasons. Most infidels are very ignorant of the Scriptures. Now, to reason on any subject with correctness, we must understand what it is, about which we reason. In the next place, I consider the internal evidence of the truth of the Scriptures stronger than the external." "And where shall I begin?" inquired the unbeliever; "at the New Testament?" "No, at the beginning—at Genesis." The infidel bought a Bible, went home, and sat down to the serious study of the Scriptures. He applied all his strong and well-disciplined powers of mind to the Bible, to try rigidly, but impartially, its truth. As he went on in its perusal, he received occasional calls from the elder. The infidel freely remarked on what he read, and stated his objections. He liked this passage, thought that touching and beautiful, but he could not credit a third. One evening the elder called, and found him walking the room with a dejected look, his mind apparently absorbed in thought. He continued, not noticing that any one had come in, busily to trace and retrace his steps. The elder at length spoke: "You seem, sir, to be in a brown study; of what are you

thinking?" "I have been reading," replied the man, "the moral law." "Well, what do you think of it?" "I will tell you what I used to think," answered the infidel. "I supposed Moses was the leader of a horde of banditti; that, having a strong mind, he acquired great influence over a superstitious people; and that on Mount Sinai he played off some sort of fireworks, to the amazement of his ignorant followers, who imagined, in their mingled fear and superstition, that the exhibition was supernatural." "But what do you think now?" interposed the elder. "I have been looking," was the reply, "into the nature of that law. I have been trying to see whether I could add anything to it, or take anything from it, so as to make it better. I cannot,—it is perfect. The first commandment directs us to make the Creator the object of our supreme love and reverence. That is right. If He be our Creator, Preserver, and Supreme Benefactor, we ought to treat Him, and none other, as such. The second forbids idolatry. That certainly is right. The third forbids profanity. The fourth fixes a time for religious worship; and if there be a God, He ought surely to be worshipped. It is suitable that there should be an outward homage significant of our inward regard. If God be worshipped, it is proper that some time should be set apart for that purpose, when all may worship Him harmoniously and without interruption. One day in seven is certainly not too much, and I do not know that it is too little. The fifth defines the peculiar duties arising from family relations. Injuries to our neighbours are then classified by the moral law. They are divided into offences against life, chastity, property, and character. And I notice that the greatest offence in each class is expressly forbidden. Thus the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greatest offence must include the less of the same kind. Murder must include every injury to life; adultery, every injury to purity; and so of the rest. And the moral code is closed and perfected, by a command forbidding every

improper desire in regard to our neighbours. I have been thinking, where did Moses get this law? I have read history. The Egyptians and the adjacent nations were idolaters; so were the Greeks and Romans; and the wisest and best Greeks and Romans never gave a code of morals like this! Where did Moses get this law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous; yet he has given a law in which the learning and sagacity of all subsequent times can detect no flaw. Where did he get it? He could not have soared so high above his age as to have devised it himself. I am satisfied where he obtained it. It came down from heaven. I am convinced of the truth of the Bible." And the infidel—now infidel no longer—remained to his death a firm believer in the truth of Christianity (*American Newspaper*).

#### LEARNING.

"THOUGH learning has been possessed by the wicked, the learning of ungodly men has not been the cause of their wickedness; but merely the occasion of manifesting it. Nay, their learning has been of use to others. The Scribes among the Jews preserved the Scriptures, and the learning of worldly men, whether physicians, lawyers, or historians, or even divines, has often been beneficial to their country, and made subservient to religion. God thus continues to spoil the Egyptians, and make their jewels and their treasure presents and gifts to His Church. If pious persons are prejudiced against learning, from seeing the way in which learned men have perverted the Gospel, they should also consider that want of literature is no security for a pure Gospel. Men of boldness, talent, and fluency, who may be very illiterate, will press forward, pretend to extraordinary light, and draw multitudes after them, when it is nothing more than speaking "great swelling words of vanity," and thus alluring "through the lusts of the flesh, those that were clean escaped from them who live in error" (*Rev. E. Bickersteth*).



## LETTERS.

THE 'Frankfurter Volkszeitung' published some interesting statistics a short time ago, about the intercommunication of different parts of the world by letters and telegrams. In 1865, the number of letters sent through the post, all over the world, was estimated at 2,300,000,000 ; and available data for 1877 shows that the postal communication had reached to 4,620,000,000 ! which gives an average of 11 millions a day, or 7620 every minute, and 127 every second ! Europe contributed 3036 million letters ; America about 760 millions ; Asia, 150 millions ; Africa, 25 millions ; and Australia about 50 millions.

Assuming that the population of the world is about 1300 to 1400 millions, this would give an average of about 3 letters for every one of the human family.

The length of telegraph lines by sea and by land must now be about 500,000 miles. We have 38,000 telegraph stations, and the number of messages may be set down as between 110 and 111 millions ; averaging about 305,000 each day, or 12,778 every hour, and nearly 212 every minute,—and all these numbers are yearly increasing.

According to the official report of the Postmaster-General for 1882, it appears that the number of letters delivered in the United Kingdom in the year reached the large sum of 1,280,636,200 ; of postcards, 144,016,200 ; of book packets and circulars, 288,216,400 ; and newspapers, 140,682,500 ; and of registered letters, 11,264,926. The proportion, as compared with that of other countries, shows how far ahead England is in the extent of her correspondence ; the average number per head for the United Kingdom being 36 letters per annum ; while the average number for the United States is 21 ; for France, 15 ; for Germany, 13 ; for Italy only 6 ; and for Spain, 5. (The average number of letters in Great Britain before the Penny Post began was 4 for each person ; in 1880 it was 33 ; in 1883, 36.) There are now more than 15,000 Post-offices in the United Kingdom ; the total number of receptacles for letters being about 30,000 ; and the strength of the whole

postal staff, of whom 2561 are females, about 44,000. The number of telegrams sent in 1882 was 32,092,026.

### LIFE.

FEW STATISTICS are more full of interest than those which concern the duration of human life, the rate of mortality of particular classes, &c. Take a few statements gathered from different sources.

1. It is very remarkable, that of all races none have the same power of reproduction, even when under most disadvantageous circumstances; and none have the same power of resisting disease, as the Jews. They are less liable too to suicides and other abnormal causes of death.

2. Taking all kinds of climates, it is said, one-seventh of all the deaths are caused by pulmonary complaints, chiefly consumption; some say one-ninth.

3. In England and Wales, taking the whole of the diseases tabulated in the Registrar-General's returns, it is said that from one-fifth to one-sixth on the average of the entire mortality is owing to preventable causes.

4. The total number of deaths annually in the United Kingdom is about 700,000.

5. It was stated by the Sanitary Institution of Great Britain, in their Report for 1880, that in 13,000,000 of our people, the urban death-rate is 5 in every 1000 higher than the rural rate.

6. It was stated also, by a comparison of the well-to-do and the poor, that whilst in every 100,000, 8000 children of the former die annually, 32,000 die of the poorer class.

7. It was stated in 'Our Fireside' for April, 1883, "The average length of life is about 28 years. One quarter die previous to the age of 7; over one-half before they reach 17; only 1 of every 10,000 persons reach 100 years; only 6 out of every 100 reach the age of 65; and not more than 1 in 500 live to 80 years of age." Of the whole population of the globe, it is estimated that 90,000 die every day; about

3700 every hour; about 60 every minute; about 1 every second. But these losses are more than counterbalanced by the number of births.

8. The tables of mortality show that the married live longer than the single.

9. The average duration of life in all civilized countries is greater now than it was at any former period registered. Macaulay says, that the year 1685 was not an unhealthy one yet the deaths in England were as 1 to 10; in 1850 as 1 to 40.

10. The average life of all persons born in this country, says Mr. Smiles, is about 45 years. Other accounts say, the average for the upper and middle classes is 55 in every 1000, and for the poorer class 35.

11. The average life of the members of Royal families is shorter by some years than that of the ordinary gentry.

12. In 1880, the total amount insured in life policies in the country was about £425,000,000; the annual charge to policy holders for premiums was about £13,603,721.

## LIFEBOATS.

IS THERE a nobler example of philanthropic effort and rightly applied power of invention, than the lifeboat? How many lives have been saved by the lifeboats around our British coasts! "The wreck chart," marking the chief places where vessels have been wrecked, tells a touching tale of brave lives lost and homes made sad!

Who invented our first lifeboat? Those who care to see the question investigated, will find the information they wish for in Mr. Richard Lewis's 'The Lifeboat and its Work.' The honour is claimed by three different persons. Mr. Lionel Lukin, a coach-builder in Long Acre, who about 1789 designed and fitted up "an unimmovable boat"; the inscription on his tombstone in Hythe Church claims the honour for him. Mr. Wouldhave of South Shields, who also invented a boat after a premium had been offered for the best

design ; a model of his boat is suspended in the parish church of St. Hilda. And Mr. Henry Greathead, whose boat was built by public subscription ; it was launched in 1790.

After having saved many lives, Mr. Greathead applied to Parliament for a National reward, and £1200 was publicly voted to him ; the Trinity House added 100 guineas ; Lloyds the same ; the Society of Arts its gold medal and 50 guineas, and the Emperor of Russia a gold ring.

In 1823 two philanthropic gentlemen took up the cause very warmly, Sir William Hillary, Bart., and Mr. Thomas Wilson, M.P., and through their efforts, the Royal National Lifeboat Institution was organized in 1824, a truly noble association, which has saved many a valuable life from being lost in the deep waters. It met at first with enthusiastic support, and the receipts the first year were £9826.

It has now a fleet of 270 lifeboats, ready at any moment for active service. For nearly 30 years it has published the list of shipwrecks and casualties on the British coast. These have increased in proportion to the increase of our shipping. In part of 1852 the wrecks and casualties were 111 ; 1862, 1488 ; 1872, 1958 ; 1882, 3575 ; making a total in 27 years of 55,416, involving the loss of 19,534 lives. During this period the lifeboats have saved 12,667 lives. Since the commencement of the Institution it has contributed to the saving of nearly 30,000 lives, for which gold and silver medals and pecuniary rewards have been given to the value of £50,000.

THE WRECK CHART shows how especially dangerous some parts of the British coast are, particularly the east coast of England and Scotland, and some parts of the west coast.

EVERY LIFEBOAT and boathouse costs on an average £800 to £1000, of which £250 is reckoned for the boathouse.

An interesting illustration of how much may be done by the "power of littles," has been given of late. A suggestion was made in the 'Boy's Own Paper,' published by the Religious Tract Society, that the boys of England reading that paper, should subscribe to provide an additional lifeboat.



A generous response has been made, £1600 or more raised for the purpose, and a grand new lifeboat was established on the coast of Cornwall, and is now ready for service there whenever it may be called out.

In 1873 the Lifeboat Institution had 242 boats under its management; and it is worthy of note, that every one of these had been a gift. Some had been given by persons living near the coasts, who saw the need existing for them; some as a thank-offering for preservation from shipwreck; and some by public bodies. There are now about 270 boats, manned by 25,000 brave men.

In recording the many acts of bravery rendered by this valuable agency, Mr. Lewis says, "The services performed by the Ramsgate Lifeboat, in connection with the harbour steamers "Vulcan" and "Aid," have been beyond comparison more numerous and daring than those of any other lifeboats in the world."

MR. SMILES, in his admirable book on 'Duty,' refers to the services of the *Van Kook*, one of the boats of the Institution, presented by Mr. E. W. Cooke, R.N. It was stationed at Deal in 1865. It has already saved over 161 lives, and assisted to rescue 7 ships from destruction. While the aged artist was on his deathbed, the men of his lifeboat were doing their bravest work.

At one o'clock on Sunday, Dec. 28, 1879, a gun from the South Sands Lightship, on the Goodwins, gave warning that a vessel was engulfed among the breakers. It was then blowing a most furious gale, enough, as some said, "to blow your teeth down your throat." The bell rang to man the lifeboat, and the boatmen gallantly answered to the summons. Fourteen men were the crew. With a mighty rush, they launched the boat down their steep beach into the boiling surf. They found three vessels on the Goodwin Sands. The crew of one took to their boats, and got into Margate, leaving their ship to be driven to pieces. A second vessel disappeared, and was lost with all hands. The third

ship was left, the *Lida*, a German vessel. It stuck fast in the worst part of the Sands—the South Spit, where the waves in the mildest day are continually tumbling. No matter! the ship must be reached. On approaching, it was found that the main and mizen masts had been cut away, and that the men were clinging to the weather bulwarks, while sheets of solid water made a clean breach over them. The *Van Kook* fetched a little to the windward of the ship; and dropping anchor, veered down upon her. If the cable parted, and the lifeboat struck the ship with full force, not a man could have been saved. But the lifeboat crew said, “We’re bound to save them,” and with all the coolness of the race, “doing all that men can do,” they concentrated their energies upon getting their boat close enough to the wreck to throw their line. Though beaten by the tremendous seas that were breaking into and over, so that the boat was full up to the thwarts, the coxswain sang out, as he saw another wave approaching, “Look out, men,” and they grasped the thwarts and held on, breathless, for dear life. One sea hurled the boat against the ship and stove in her fore air-box, so that the safety of all made it necessary to steer off. But again they returned. The throw-line was at last got on board the barque, and the crew were got by ones and twos into the lifeboat. The last man was saved, and the gallant coxswain called out, “Up foresails, and cut the cable.” So away went the brave boat for home, with its goodly freight of thirty-four souls. One of the rescued men had twice before been saved by the *Van Kook*. Mr. Cooke lived long enough to hear the “Well done!” Seven days after, he died.

### LIGHTHOUSES.

THERE were in 1870, in England, 237 lighthouses, lights on piers, harbour lights, &c., and 49 lightships; in Scotland, 134 lighthouses, and 1 lightship; in Ireland, 85 lighthouses, &c., and 9 lightships; total, for the United Kingdom, 456 lighthouses, and 58 lightships—altogether 514.

Who can calculate the blessings these have been, how many noble vessels they have saved, how many brave hearts they have cheered! They have been erected often with the greatest difficulty, as in the famous Eddystone and Skerryvore Lighthouses, and afterwards maintained at no little cost of money and personal hardihood; yet who would grudge either, when the object has been so noble and so grand!

The first instruction given to lighthouse-keepers runs thus :—

“You are to light the lamps every evening at sunset, and keep them constantly burning, bright and clear, till sun-rising.”

No bed, or sofa, or any article for reclining, is to be allowed in the apartment under the lantern, known as the watch-room.

### LIQUOR TRAFFIC.

PUBLIC-HOUSES. According to Mr. Hoyle, there are at present 185,000 houses in the United Kingdom where intoxicating liquors are sold; or one drink shop for every 36 houses, or every 170 persons, throughout the kingdom. If these houses could be placed side by side, allowing a frontage of 14 yards each, they would form a street of houses 750 miles long, *i. e.*, a street which would reach from Land's End in Cornwall to John O'Groat's on the extreme North of Scotland, and 140 miles beyond that! Or, to take another estimate, If we could concentrate all the public-houses and beer-shops together in one county, say the county of Stafford, which is the most densely peopled of all the Midland counties, it would swallow up all the houses in Staffordshire, with its population of 860,000 people; and some 65,000 more houses would be required before the drink-sellers were accommodated!

COST. From the statistics published annually, it is shown, that during the 12 years from 1870 to 1881 inclusive, the amount of money spent on intoxicating drink in the United Kingdom has been £1,609,241,534, being an average of £134,103,461 per annum. In 1870 the amount spent was

£118,836,284, and the expenditure rose rapidly till 1876, when it was £147,288,669, the highest sum ever reached. After 1876 it has happily declined, and last year it had fallen to £127,074,460.

Taking the population of the United Kingdom at 33,000,000 during the period referred to, this gives a yearly expenditure of £4 ls. 3½d. per head for the entire population, or a total for the 12 years of £48 15s. 3d. The National Debt for the United Kingdom in 1881 was £768,703,692, and the value of the railways of the United Kingdom, reckoning them according to the money invested, was £728,621,657, so that during the 12 years ending 1881, the people have spent as much money in intoxicating liquors as would have paid off our entire National Debt, and bought up all the railways, and left £112,000,000 to spare! Again, the rent paid for houses in the United Kingdom is about £70,000,000; the money spent yearly upon woollen goods is about £46,000,000, and upon cotton goods, £14,000,000, giving a total of £130,000,000, so that we have spent upon intoxicating drink each year during the last 12 years, as much as the total amount of the house rental of the United Kingdom, besides the money spent upon woollen and cotton goods, leaving upwards of £4,000,000 besides.

The total rent of the agricultural land of Great Britain is estimated at about £48,000,000 yearly, and of Ireland at about £12,000,000; so that every year during the last 12 years we have drunk nearly three times the farm rental of Great Britain, or over eleven times the farm rental of Ireland.

LIVERPOOL. It is calculated, said the 'Lancet,' a short time ago, "from the official returns of the police and relief authorities in Liverpool, that every public-house makes ten paupers annually; that every public-house employs one policeman; that every public-house sends eight persons to the police courts annually; that every public-house costs the public £160 a year; and that the expenditure on drink would supply the people with a fresh Sefton Park every year."



IN CHICAGO, with a sort of grim humour, it was proposed some time ago to increase the police force by 500 men, and make the drinking saloons support them! The plan was to raise the license of each saloon a 100 dollars a year. It was argued that nine-tenths of the criminal expenses come as the result of the liquor-selling and saloon influence, and therefore it is only fair that the saloons should be made to pay for the protection they afford!

NEW YORK, it is said, far exceeds England in the amount spent in drink. Mr. Robert Graham at Chicago, says that in New York there are 100,000 liquor shops, which are said to have taken last year £8,000,000, from a population of 1,250,000, or more than £6 per head.

### LITERATURE.

GUTTENBURG'S DREAM. John Guttenburg, the inventor of printing, had a singular dream in the cloister of Argobada before he made known his great secret. He thought the angel of light appeared to him, and spoke thus: "John Guttenburg, thou hast made thy name immortal, but think at what a price; think well what thou art doing. The ungodly are many more than the godly. Thy work will but multiply their blasphemies and lies; thou hast uncovered the bottomless pit; a swarm of seducing spirits shall henceforth come out like the brood of Abaddon, and turn earth into hell. Oh, think of the millions of souls corrupted by these achievements, the poison of fiends distilled into the souls of boys and girls, making them old in the experience of sin! See that mother, weeping over her depraved son, and that grey-haired father hiding his face for his daughter's shame. Destroy thy press; for it shall be the pander of blasphemy and lust. Destroy it, and forget it. Forbear, by multiplying the resources of the wicked, to make themselves, through the ages, partakers of their crimes."

Guttenburg, it is said, was so moved by the dream, that he was about to destroy his invention. But he reflected that

the gifts of God, though sometimes perilous, are never evil, and that he might be helping the intellect and wisdom which God had given to man, to gain fresh power for good. He went on, therefore, with his work, and the first book that went forth from his press was a portion of the Holy Scriptures.

THE MULTIPLICATION OF BOOKS. In a singular book, now very rare, 'The Book Hunter,' &c., by John Hill Burton (1863), there is an interesting note :—

"I am not aware that in the Blue Books, or any other source of public information, there is any authenticated statement of the quantity of literature which the privileged libraries receive through the copyright act. The information would afford a measure of the fertility of the British press. It is rather curious that for a morsel of this kind of ordinary modern statistics, one must have recourse to so scholarly a work as the quarto volume of the '*Præfationes et Epistolæ : Editionibus Principibus Auctorum Veterum præpositæ, curante Beriah Botfield, A.M.*' The editor of that noble quarto obtained a return from Mr. Winter Jones of the number of deposits in the British Museum from 1814 to 1860. Counting the 'pieces,' as they are called, that is, every volume, pamphlet, page of music, and other publication, the total number received in 1814 was 378. It increased by steady graduation until 1851, when it reached 9871. It then got an impulse, from a determination more strictly to enforce the Act, and next year the number rose to 13,934, and in 1859 it reached 28,807. In this great mass, the number of books coming forth complete in one volume or more is roundly estimated at 5000; but a quantity of the separate numbers and parts which go to make up the total, are elementary portions of books, giving forth a certain number of completed volumes annually. From the same authority, it appears that the total number of publications which issued from the French press in 1858 was estimated at 13,000; but this included 'sermons, pamphlets, pieces of music, and engravings.' In the same year the issues from the German press, Austria not included,

are estimated at 10,000, all apparently actual volumes, or considerable pamphlets. Austria in 1855 published 4673 volumes. What a contrast to all this it must be to live in sleepy Norway, where the annual literary prowess produces 146 volumes! In Holland the annual publications approach 2000. During the year 1854, 861 works in the Russian language, and 451 in foreign languages, were printed in Russia, besides 2940 scientific and literary treatises in the different periodicals. The number of works published anywhere is, however, no indication of the number of books put in circulation, since some will have to be multiplied by tens, others by hundreds, and others by thousands. We know that there is an immense currency of literature in the American States, yet of the quantity of literature issued there, the 'Publisher's Circular' for February, 1859, gives the following meagre estimate:—"There were 912 works published in America during 1858. Of these 177 were reprints from England, 35 were new editions, and 10 were translated from the French or German. The new American works thus number only 690, and among them are included sermons, pamphlets, and letters, whereas the reprints are in most cases *bonâ fide* books."

THE BRITISH PRESS in 1882. From the 'Publisher's Circular,' it appears that in 1882, 5124 books were published in Great Britain, being a slight decrease from the preceding year, which is to be accounted for by the extraordinary activity which now prevails in every department of journalism and periodical literature. This forms, indeed, one of the prominent "signs of the times." The analysis of the books published is very interesting:—Theology, 789; Educational, Classical, and Philological, 525; Juvenile Works and Tales, 987; Novels, Tales, and other fiction, 420; Law, Jurisprudence, 75; Political and Social Economy, Trade and Commerce, 189; Art, Science, and illustrated works, 344; Voyages and Travels, 244; History, Biography, 452; Poetry and the Drama, 181; Year Books and serials in volumes, 269; Medicine, Surgery,



177 ; Belles Lettres, Essays, 106 ; Miscellaneous, including Pamphlets, not Sermons, 356 : total, 5124.

### LITTLE THINGS.

THE HARVEST MIRACLE. Mr. Macmillan notes, in one of his admirable chapters, 'The Harvest Miracle': "It is a most significant fact, that both the production of our food and of our clothing should depend upon very small and insignificant-looking agencies. The staple manufacture of one of the greatest countries in the world, and the principal produce of another, depend upon the apparently accidental irregularity upon the surface of a hair!—the twisting seen in the ultimate cotton fibre under the microscope, produced by its peculiar method of growth, by means of which it can unite with its fellows, and form with them a cord strong enough to be woven. So, too, with the food of the whole world. It is produced by the fertilizing action of the slender, hair-like filaments called stamens and pistils, which hang out of the green ear at a certain season, when the corn is in flower. The blossom of the cereals, especially wheat, rye, and barley, is small and inconspicuous. It has no calyx or corolla. Its elements, such as glumes and paleæ, must be regarded as bracts, rather than parts of a true perianth. Insects hardly ever visit it. The cereals are therefore fertilized exclusively by the agency of the wind ; and for this purpose, their long delicate filaments and lightly balanced anthers hanging out of the ear, and their very fine and powdery pollen, produced in great abundance, are admirably adapted. Favourable weather, bright and sunny, with a light breeze, which will convey the pollen in sufficient quantity to its proper destination, is therefore of the utmost importance, in order to secure a heavy crop. If the wind be too strong, the pollen is carried to too great a distance, and only a small portion of it reaches the blossom of the corn, and the consequence is, that the ear, though formed, is half empty of nutritious material, and there is a great deficiency in the produce. Were the stamens



and pistils to fail in their work, were they to shrivel up or be blighted by unfavourable weather—and it would seem as if a fiercer ray of sunshine, or ruder breath of wind, or a heavier fall of rain than ordinary, might do this; were the wind to prove continually boisterous at the critical time, and disperse the pollen, so that it should be wasted; then the whole produce of the fields would fail, and all the swift ships and extensive warehouses, and complicated arrangements of trade, and institutions of security, which man's skill and power has thrown up as breakwaters against the tide of fortune, would be of no avail to stem the universal disaster. The life of man thus literally hangs on a thread—upon a breath of wind! Science cannot make us independent. Science cannot be substituted for religion, for conscious dependence upon the Great Being who twists the little cotton fibre every summer, that the looms of the nation may be kept busy, and that the shame of our nakedness may not appear, and gives every year favourable weather, by which the ear of corn may hang out its tiny staminal thread, and complete its all-essential functions, that so the sower and the reaper may rejoice together with the joy of harvest."

EARTH-WORMS. Mr. Darwin, in his singularly interesting work on 'Earth-worms,' says: "When we behold a wide turf-covered expanse, we should remember that its smoothness, on which so much of its beauty depends, is mainly due to all the irregularities having been slowly levelled by worms. It is a marvellous reflection, that the whole of the superficial mould over any such expanse has passed, and will again pass, through the bodies of worms. The plough is one of the most ancient and most valuable of man's inventions. But long before this existed, the land was, in fact, regularly ploughed, and still continues to be ploughed, by earth-worms. It may be doubted, whether there are any other animals which have played so important a part in the history of the world as have these lowly-organized creatures. Some other animals, however, still more lowly organized, viz. corals, have done

far more conspicuous works, in having constructed innumerable reefs and islands in the great oceans; but these are almost confined to tropical zones." In another part of the work Mr. Darwin refers to the immense amount of rich soil thrown up by these small creatures. It is calculated about 132,000,000 tons every year in England alone.

**BEEs.** In an article on *Bee* culture in the 'Standard,' Feb. 15, 1883, it is said, that in North America alone there are about 300,000 colonies of bees, which yield, it is computed, over 100,000,000 pounds of honey, worth at least £300,000. But this estimate only refers to the honey taken to the market. It is calculated, not more than one-twelfth of the bee-keepers make returns of their crops.

**NIAGARA.** When the suspension bridge was built at Niagara, the first thing was to send a boy's kite over the chasm. It carried a silken cord across the roaring abyss beneath, and that cord drew after it wires, and the wires cables, and the cables a bridge, which now bears the thunder of traffic between two empires.

**LUCIFER MATCHES.** The gradual extinction of some of the vast forests is causing some concern in the United States. An immense quantity of timber is required for little things. For lucifer matches 300,000 cubic feet of the best pine is required every year. Lasts and boot trees require 500,000 cubic cords of birch, beech, and maple; and these drains upon the forests are yearly increasing.

**THE TELEGRAPH POLES** already erected represent 800,000 trees, whilst their annual repair requires about 300,000 more. The "ties" of the railroads consume annually about thirty years' growth of 30,000 acres; and the fences for the railroads cost 45,000,000 dollars, with a yearly cost of 15,000,000 dollars for repairs.

The **GOLD SWEEPINGS** at the royal mint for 1880 were valued at £2995 9s. 8d.

**FRACTIONS OF A PENNY.** By an Act passed in 1882, power was given to the Bank of England to transfer to the Treasury

the large sum of £143,272 11s. 2*d.*, arising from fractions of a penny on account of the dividends on the National Debt. It has never been customary to pay fractions of a penny on Government Stocks, and such fractions have gone on accumulating till now, the result being this handsome windfall for the exchequer.

RAINDROPS. In a list of fables, there is one which contains a good lesson upon little things:—"What an insignificant little thing you are," said a Puddle by the wayside to a Rain-drop, as it splashed into it one morning. "Perhaps so," said the Raindrop; "but I reflect as much of the sky as I have room for, and the bosom of the proudest lake can say no more!"

"A SWARM OF FLIES stopped a train some time ago in North America!—a long train of heavy carriages, going at the rate of twenty miles an hour. I will tell you how it happened. In some of the railway carriages in America, they put the grease in a box over the wheel. The friction causes the grease to melt, and enables the wheel to go round nicely. If the grease does not come down, the wheel will get hot, and will set the carriage on fire. One day the engineer saw that one of the wheels *was* getting hot—red hot. He stopped the train to examine the cause, and found a number of flies had got into the grease-box, and prevented it running down the wheel. So the little flies stopped the huge train" (*Rev. James Vaughan*).

## LONDON—

—THE GREATEST CITY the world has ever seen! the most densely-inhabited. The population of ancient Nineveh is supposed to have been 800,000 to 900,000, and of ancient Rome 1,020,000. The population of modern Paris is about 2,000,000; Vienna about 900,000; Berlin, 1,000,000; New York, 1,100,000; Bombay, 700,000; Rome, 300,000. The population of London in 1881, within the Registrar-General's Tables of Mortality, 3,814,571, and within the Metropolitan and City police districts, 4,764,312.



Its extent within the 15 miles radius of Charing Cross is nearly 700 square miles.

Its connection with all parts of the world is carried on by the yearly delivery in its postal districts of about 250,000,000 of letters.

It has a birth every 4 minutes, or 140,650 on the average every year; a death every 6 minutes, or an average of 88,237 in the year; 7 accidents every day, in its 7000 miles of streets. It has on an average 23 miles of new streets opened, and 8800 new houses built in it every year. It has 1000 ships and 9000 sailors in its port every day. It has on an average upwards of 73,000 persons annually taken into custody by the police; 27,000 persons living in its common lodging-houses; 26,000 persons annually arrested as "drunk and disorderly;" and more than one-third of all the crime in the country is committed within its radius. There are in it generally about 100,000 persons living in open profligacy; 20,000 professed beggars; 3000 receivers of stolen goods; 20,000 children living in destitution and sin; 12,000 children living under regular training for vice; 30,000 thieves.

To give a further estimate, it is shown by carefully-prepared papers, that there are in London about 11,000 beershops and gin-palaces, the frontage of which, allowing 10 yards for each, if placed side by side, would stretch from Charing Cross to Chichester, a distance of 62 miles. It has as many paupers as would more than occupy every house in Brighton. It has 60 miles of shops open every Lord's Day. It has, alas! upwards of 1,000,000 habitual neglecters of public worship.

There are in London more than half a million houses; which, reckoning an average of five yards each, would form an unbroken line of building over 1600 miles long. 1600 miles would be sufficient to set a row of houses along the entire coast of Great Britain, from John O'Groats's house to the Land's End, and from the Land's End to the North Foreland,



and from the North Foreland back to John O'Groat's house. Or, to put it in another form, it would be enough to make one long street, stretching right across Scotland, England, France, Switzerland, from Dunnet Head in Caithness, right on to the Mediterranean.

There are more Roman Catholics in London than in Rome itself ; more Jews than in the whole of Palestine ; more Irish than in Belfast ; more Scotchmen than in Aberdeen ; more Welshmen than in Cardiff.

The *wealth* of London may be judged of from the gross value of houses and property lately registered at £33,176,103, the rateable value being £27,333,751.

## LOST.

ILLUSTRATIONS. At SEA, according to the official returns, there were in 1880-1, 237 lives lost from shipwrecks and casualties along the coast of the United Kingdom, of which no record has been traced to certify the cause. Who can describe the fear and suffering which must have preceded the loss of so many lives, and the want of care and skill and proper precaution, of which in many a case this was the sad result ?

LAND. The waste lands of Great Britain, so far back as 1794, were estimated at 22,351,000 acres ; which, if cultivated, reckoning only 9s. an acre, would bring in an annual rent of £10,957,000, besides employing so much labour ; and on the supposition that the yearly produce would average £1 7s. an acre, it would be worth £30,073,850 to the community. Since then a large part of the waste lands of the kingdom has been reclaimed ; so far the application of the parable to the moral waste of our population calls for thankfulness ; but how much is there still lying neglected and waste !

PROPERTY. In 1879 the value of property lost, very frequently from want of care, and not recovered by the police, was £79,921. During the last 10 years the value of lost

property has varied from £77,000 to £159,000, and the amount recovered has never been more than £22,000, and less than £19,000.

POST-OFFICE. In the Post-Office in 1882, no fewer than 72,000 stamps were found loose in the boxes ; 27,224 articles escaped from their coverings ; 21,621 letters were posted without any address, in which were 1141 containing coins and Bank-notes to the value of £433, and cheques and bills worth £425.

In London, according to the police returns for 1882, in the Metropolitan district, there were 177 persons lost, of whom 23 were children missed from their homes, and their homes have not yet been found !

ASTRAY ! LOST ! FOUND ! An honest Roman Catholic, who had never read the Bible, received one as a gift, and at once began to read it. His first exclamation, after reading a small part, was, " Wife, dear, if this book be true, we have *gone astray*." As he read on, he soon exclaimed, " Wife, dear, if this book be true, we are *lost*." He continued to read, God's gracious Spirit was with him, and with joy he said, " Wife, dear, if this book be true, *we may be saved*."

LOST ! LOST ! LOST ! In the north of England there are many coalfields, which were formerly worked, and have been abandoned ; the shafts of these unused mines are partly filled with water, and of great depth. One evening, a man was returning home from his work, and thought he might reach his cottage more quickly by crossing a barren moor, in which some of these open pits lay. But he had miscalculated the time, and darkness closed in upon him before he had crossed the moor. As he walked on he was suddenly seized by a fearful terror ; his limbs trembled, his heart beat violently, and fear seemed to render him incapable of taking another step ! all he could do was to stand still and shriek out, " *Lost ! lost ! lost !*" Mercifully, a watchman who was employed to warn travellers of the dangers of the way, heard the piercing cry. He lighted his lantern, and shouted back,

“Stand still for your life.” Soon he came up to the man, and holding the lantern forward, revealed a deep dark pit, half filled with black water, into which one step more would have plunged the traveller.

## LOVE

—and FAITH. “It is true, love is the grace that shall triumph in heaven; but it is faith, not love, which is the conquering grace on earth. “This is the victory that overcometh the world, even our faith.” Love, it is true, is the grace that at last possesses the inheritance; but it is faith that brings the Christian right into it, without which it would never have been here. It is love that shall draw God and glorified sinners together in heaven; but it was faith that first united them in Christ while they were on earth. First, faith worketh love, and then it worketh by love. As first, the workman setteth an edge to his tools, and then he carves and cuts with them; so faith sharpens the soul’s love to God, and then acts by it; or, as a statuary, to make some difficult piece, before he goes about it, finding his hands numbed with cold, that he cannot handle his tools so nimbly as he should, goes first to the fire, and with the help of its heat chafes them, till they which were stiff and numbed, become agile and active, and then he falls to work: so faith brings the soul, cold and listless enough, God knows, to any duty, unto meditation of the peerless, matchless love of God in Christ to it, and at this fire stays the Christian’s thoughts, till his affections begin to kindle and come to some sense of his love to God, and then the Christian bestirs himself for God with might and main.

“WHEN A ROSEBUD is formed, if the soil is soft and the sky is genial, it is not long before it bursts, for the life within it is so abundant that it can no longer contain it all, but in blossomed brightness and swimming fragrance it must needs let forth its joy, and gladden all the air. And if, when thus ripe, it refused to expand, it would quickly rot at heart and

die. And Christian love is just piety with its petals fully spread, developing itself and making this a happier world. The religion which fancies that it loves God, when it never evinces love to a brother, is not piety, but a poor mildewed theology, a dogma with a worm at the heart" (*Dr. J. Hamilton*).

ORCHIDS. The marvellous provisions of nature to cover decay and ruin, and to stay the evil effects of miasma and poison, often form a beautiful illustration of the charity that "covers a multitude of sins." The Rev. James Neil refers, as an illustration of this, to some of the beautiful orchids which grow so singularly in tropical forests. "The long, floating, delicate roots of these orchids are thrust out, not into earth, but into mid air, from the impure vapours of which they draw their nourishment. They live seated on the trunks of huge decaying trees. Since decomposition proceeds very rapidly in this hot region, the dying giants of the forest would, if left alone, fill the air with foul and poisonous gases. But the orchid, as it swings on rich festoons over the rotting boughs, covers the deformity of the tree with the mantle of its own loveliness, absorbs all the foul exhalations, and, as in the case of Vanilla, turns them into the perfume of its own sweet flowers." Charity is the beautiful orchis (1 Pet. iv. 8). Charity spreads the mantle of tender and generous love over human frailty and corruption. It clears away those harsh suspicions, evil thoughts, and cruel slanders, that, like noxious vapours, poison the moral atmosphere. It breathes forth in their place the pleasantness of good wishes, merciful judgments, and compassionate sympathy, for charity "thinketh no evil," "beareth all things, believeth all things, hopeth all things." Thus love completely "covereth all sins." In this cold world of ours, it is known only as a rare exotic. Its native home is in a brighter land. It issues from the throne of God, and fills with its fragrant beauty the realms of glory."

A FRIEND was speaking of a Cornish miner, who had long followed Christ. He was once talking to his aged wife:



"I don't think I shall be long here, wife ; something seems to tell me that I shall soon go home ; but remember, that if anything happens to me, there is nothing but love between God and my soul."

Not long after he was killed in a colliery accident, but it was always a comfort to his wife to remember his words. She was sure—for he had said it—that there was nothing but love between God and his soul (*Home Words*).

FEAR AND LOVE. "Every virtue, to be perfect, involves two opposite properties—one latent, the other revealed ; the one in a state of passive repose, the other in a state of active manifestation. So it is with love. Sugar is sweet, yet there is acidity in it ; only the acidity, till something evolves it, lies latent within the sugar's sweetness" (*Rev. Stephen Jenner*).

### LUNATICS.

IN THE United Kingdom, the number of the insane has almost doubled in the last twenty years, increasing three times faster than the ratio of the population ; viz. in 1860, 65,130 ; in 1880, 112,590. The total number under the care of the commissioners is registered at 93,385, leaving unregistered and taken care of by their friends, 19,205. Of these 83,757 were of the working classes, 28,833 of the middle classes.

In England and Wales alone, the number in 1880 was 81,570 ; under the care of the commissioners, 71,191.

The total expense of those maintained at the public cost causes an annual expenditure of about £23 each in Ireland, £24 in Scotland, and £25 in England, making for the whole United Kingdom about £2,000,000. If you add to this the probable expense of those maintained by their friends, it will make a total of about £3,000,000 a year.

It is remarkable, that Great Britain has a larger proportion of lunacy than other countries. As a rule, the New World and the British Colonies are less afflicted with this sad calamity than Europe.

The proportion of lunatics in Great Britain is said to be in comparison 69 per cent. of the working classes, to 31 of the upper and middle.

CAUSES. Lord Shaftesbury has said, that 60 per cent. of the lunacy of the United Kingdom is the result of intemperance. Such an estimate includes probably not only the numbers suffering from the result of personal drunkenness, but of the results in the issue of drunken parents.

Dr. Mitchell ascribes 14 per cent. of the insanity of the United Kingdom to inter-marriage. Two per cent. of all the marriages in England are between cousins, whilst in Spain and Italy, where such marriages are very rare, and can only be ratified by special license from the Vatican, insanity is proportionably rare.

No question, the effect of drink is one of the most fearful promoters of insanity. In France, when the simple wines of the country were drunk, it was comparatively small; since absinthe has been so largely used, insanity has frightfully increased. The proportions of cases arising from this cause have been given, by an experienced writer, as—Denmark, 10 per cent.; United States, 12 per cent.; Great Britain, 14 per cent.; France, 15 per cent., without including the great number due to drunken parents, to which Dr. Howe estimates 48 per cent. of the total number of idiots (now over 49,000). In an interesting report of the Brentwood Asylum in Essex, it is stated that during the 26 years it has been opened, the number of patients admitted has been 4886. Of these 2267 were males, and 2619 females. So far as could be ascertained, the causes of lunacy were as follows: Anxiety, 120; cruelty of husbands, 12; death of relatives, 97; disappointment in love, 52; domestic troubles, 91; fright, 39; imprisonment, 11; jealousy, 13; poverty, 89; religion, 185; remorse, 7; seduction, 3; unexpected prosperity, 1; congenital defect, 166; epilepsy, 360; hereditary predispositions, 573; intemperance, 470; paralysis, 148; sunstroke, 52. In 1481 cases the causes are unknown. Thus heredity stands first, intemperance second,

and epilepsy third. It must be remembered, however, that heredity and epilepsy largely result from intemperance; and the same may be said of many other of the causes, as anxiety, cruelty of husbands, &c., so that drink may be credited with two-thirds to three-fourths of the helpless wretchedness and misery of lunacy.

The loss of friends is a frequent cause of lunacy; and it is not surprising to find from the published tables, that its effect on women compared with men is as 10 to 4 per cent. Accidents, on the other hand, claim 5 per cent. of males, and only 2 of females.

Over-study is said by Dr. Jarvis to produce 11 per cent. of the insanity in the United States.

MRS. SCHIMMELPENNINGK. It is a fact referred to in her memoirs, that a lady who with her husband had inspected a large number of the lunatic asylums of England and the continent, found, on investigation, that the most numerous class of patients were composed of those who had been *only* children, with no brothers or sisters, and whose wills had never been brought into proper discipline in early life. Those who were members of large families, and who had been well trained from childhood, were seldom found as victims to the dreadful malady.

A GENTLEMAN was once walking through a lunatic asylum, when a patient came forward and accosted him: "Sir, have you thanked God this morning for your reason? I've lost mine."

THE FOLLOWING well-known lines are said to have been composed by a lunatic, and were found written on the wall of his room after his death.

"Could we with ink the ocean fill,  
And were the skies of parchment made;  
Were every stalk on earth a quill,  
And every man a scribe by trade,—  
To write the love of God above  
Would drain the ocean dry;  
Nor would the scroll contain the whole,  
Though stretched from sky to sky."

“THERE is a kind of frenzy and madness, in which a man will discourse soberly and rationally, till you come to speak of one particular subject that was the occasion of his distemper; here he is quite out, and loses his reason. Oh, how many men and women are there among us who in any matter of the world are shrewd enough, but when you come to speak of the things of God, of Christ, and sin, it is strange to see how sadly their reason is gone; they cannot understand these things as they can whose understanding is sound” (*Anon*).

WHAT the ancient philosopher said of anger, that it is a short madness, we may say of all sins.

RECOVERY. From the average of ten years statistics for England, it appears that women are not only less liable to insanity than men, but that also the disease assumes with them a less malignant form. The rate of recovery was for men 35 per cent., for women 43 per cent.; the annual death-rate of the insane was for men 12 per cent., for women only 9.

### LUXURIES.

AT THE meeting of the British Association for 1882, the Committee appointed to make inquiry into the relation of wages and other sources of income, to the economic progress of the United Kingdom, presented their report, which was read by Professor Leoni Levi. The Committee divided the community into the operative, and the middle and higher classes. They reckoned luxuries to include fruit, beer, spirits, wine, silk, silver, plate and jewellery, tobacco, theatres, and amusements. The income of the working classes was represented as £436,000,000, and of the middle and higher classes as £564,000,000. The expenditure of the operative classes was £423,000,000, being on necessities £338,000,000, and on luxuries £85,000,000; and of the middle and upper classes, £454,000,000, being on necessities £390,000,000, on luxuries £64,000,000. Thus the expenditure of the operative classes on necessities is 80 per cent., and on luxuries 20 per cent.; and of the middle and higher classes, on necessities 86 per



cent., and on luxuries 14 per cent. respectively. Many very interesting remarks were made in the discussions. The taxation of the different classes is very startling. The taxation of the working classes is 16s. 1d. per year, and that of the middle and higher classes £16 16s. 10d. a sovereign for every shilling! It is also remarkable, that the surplus of the working classes was only 3 per cent., and of the other classes 20 per cent. From 1840—1880 the increase in the use of beer and spirits was 75 per cent., the increase in the use of raw sugar and tea and cocoa was 272 per cent.

### LYING PUNISHED.

ARCHBISHOP LEIGHTON. One day there happened a tremendous storm of thunder and lightning as Archbishop Leighton was travelling from Glasgow to Dunblane. He was descried, when at a distance, by two men of bad character. They had not courage to rob him, but wishing to follow some method of extorting money, one said, "I will lie down by the wayside as if I were dead, and you shall inform the archbishop that I was killed by the lightning, and beg money of him to bury me." Archbishop Leighton soon came up, and sympathized with the survivor, gave him money, and proceeded on his journey. But when the man returned to his companion he found him really lifeless, and cried out, "Oh, sir, he *is* dead! he *is* dead!" The archbishop thus discovered the fraud, and left the man with the important reflection, "It is a dangerous thing to trifle with the judgments of God."

### MARRIAGES.

The number of marriages in England and Wales, for the 40 years between 1840 and 1879 inclusive, were 6,617,188. The number in England in 1882 were 197,290.

In 1871, out of a population of 22,500,000, 9,000,000 were married, and of the rest, 8,000,000 were under 15; so leaving only 5,500,000 of bachelors and spinsters "open to offers"; or, if we consider the proper age to be 20 and

upwards, the whole number of unmarried people who might have been married was 3,500,000. 36,000 of the wives were under 20, but only 6000 of the husbands were under 20.

AGE. The average age when marriages took place between 1861-71 was 25 years; and the probable duration of such persons' married life was 27 years.

Of every 100 men above 20 years at present, 27 are bachelors, 66 husbands, 7 widowers. Of every 100 women, 26 are spinsters, 61 wives, and 13 widows.

IN LONDON in 1882, from the official returns, it appears that 84·3 per cent. of the marriages were solemnized in the Church of England, whilst only 3·8 per cent. were in Protestant Dissenting chapels. About double this latter proportion, viz. 7·3 per cent., took place at the office of the Registrar, and 3·6 per cent. at Roman Catholic chapels.

WEDDING-RINGS. The duty on wedding-rings is 17s. per oz., and the revenue for them about £20,000 a year. The fashion of wearing very thick rings has increased the revenue of late years from £6000 to £20,000. In no other country is the wedding-ring taxed!

TIME. It is found by the returns for our own country, that of all the months in the year the smallest number of marriages take place in May, and the largest number in December. One-twenty-fifth of the whole takes place on Christmas Day. Next to December comes June, and in the agricultural districts October.

The rate of marriages is always ruled by the state of trade and national prosperity.

GOOD ADVICE. A clergyman who had married many a couple, was always in the habit of whispering to the wife as his caution against conjugal differences, "Be sure never to have the last word,"—advice which one remarks is excellent, but which is surpassed by the recommendation that neither party should have the first word!

It was the shrewd remark of another venerable clergyman, "Remember the husband is the head; though the wife may

be the neck. The head is to rule ; but the neck may guide the head ! ”

### MEEKNESS.

THE ELDER-TREE. “ This timber,” said Gotthold, speaking of the elder-tree, “ is the softest, and can, without difficulty, be split, cut, and wrought ; and yet experience proves that it does not rot. The greater part of the city of Venice stands upon piles of elder, which, sunk in the sea, form the foundations of massive buildings. It is the same with meek hearts. There is no better foundation for important undertakings for public or private utility, than that intelligent modesty which is gentle indeed, and ready to yield, as far as a good conscience will allow ; but which, nevertheless, lasts and continues stable in the flood of contradiction. “ Lord Jesus, Thou wert ever meek and humble in heart, and on Thy love and meekness the fabric of our salvation was founded, and still subsists. Wert not Thou meek and patient, how can any of us be saved ? Give to me a meek and loving heart, and let them be the foundation of all my intercourse with man.”

THE FOLLOWING touching incident is narrated by the Rev. W. Niven, the particulars of which were well known to him,—

A Scottish gentleman, who had succeeded to some property in America, and had settled in that country, had unhappily imbibed infidel views, and for more than twenty years had absented himself from public worship, giving himself over to a careless life.

One night he happened to be out late, and on his return home, he heard a noise proceeding from the cabin of one of his negroes. This man was one whom he had treated unmercifully, and had ordered to be beaten a few hours before. He paused and listened to the sound. It was the negro at prayer ; and the subject of his prayer was his master. The simple and affecting words were these : “ O God, bless poor massa ; show him mercy, that he may be merciful ; make him holy, that he may be happy.”

The master was rivetted and solemnized, and went home with feelings not to be described. The fact that this poor man, after the cruel treatment which he had so recently received, was spending the night in prayer for him, convinced him that there must be a power in Christianity of which he was wholly ignorant. He immediately devoted his attention to the study of Christian evidences, and by God's blessing, he became a true believer.

Some years afterwards, he was induced to enter the ministry, and after a long period of faithful and fruitful labour, he died a Bishop of the American Episcopal Church.

THE REV. CHARLES SIMEON. Bishop McIlvaine, on a visit to England, was exceedingly struck with the remarkable period of Mr. Simeon's life, when he endured so patiently the closing of his church against him for a second service, and the locking of the pews during all services. The special text that restrained him, when he thought of using the law to open the doors, was, "The servant of the Lord must not strive." "I think," the Bishop adds, "that part of his history was one of the strongest exhibitions of his Master's spirit, because it was so contrary to the peculiar impulsiveness and uppishness of his natural temperament."

ABON HANIFAH, chief of a Turkish sect, once received a blow on the face from a ruffian, and rebuked him in these terms, not unworthy of a Christian: "If I were vindictive, I should return you blow for blow. If I were an informer, I should accuse you to the caliph; but I prefer putting up a prayer to God, that in the day of judgment He will cause me to enter heaven with you."

### MERCY.

I HAVE often wondered at those double words, intensified in their pregnant meaning—God's "tender mercies," and His "loving-kindness." "Tender mercies,"—why, all mercy is tender, by its very nature; who would speak of stern mercy, severe mercy? But "tender mercy" is the tenderest degree,



the gentlest exhibition of mercy, even Divine. It is like speaking of "merciful mercy"! So, do we speak of God's loving-kindness? Why, all love is kind, and all kindness is loving. Loving-kindness, then, is like the most loving love, the kindest kindness; and to make it stranger still, the prophet doubles the word, as (Isa. lxiii. 7) "his loving-kindnesses," and would even then, as it were, multiply every single instance by an enumeration which has no assigned limit, "according to His mercies, and according to the multitude of His loving-kindnesses." Oh, believer, how little thou knowest the ocean fulness of your privilege! In the dew-drops which top every spike of grass, and sow the sward with orient pearls, you may see something of "the multitude" of His mercies. True, the dew may pass away, the morning sun may dissolve those countless pearls, but His mercies never. The stream has flowed on day by day, and night by night, and is still flowing; yea, and it will flow so long as mercy shall be needed, and so long as He is "the Father of mercies."

THERE is a story told of one who in a dream thought himself in a field during a thunderstorm, and ran for refuge to houses close by. At the entrance to the first he was asked who he was. On replying, the master said, I am Justice; you must not look for any comfort from me, but the contrary. At another house he was answered, that there dwelt Truth, one whom he had never loved, and must therefore expect no shelter there. The third house belonged to Peace, and there he finds the like entertainment. In the midst of his distraction, he lights upon the house of Mercy, and there humbly desiring entrance, was made welcome and refreshed. So, when the habitations of Justice, Truth, and Peace are bolted fast upon the anxious soul, there are the gates of Mercy wide open, there being no salvation but by the mercies of God and Christ Jesus (*Spencer*).

## MINUTE, A.

WHAT A busy world ours is ! There are some people who can find "nothing to do," who speak of "killing time ;" "Time hangs heavily on their hands." How strange, when the world is so full of work, and "there is so much to be done, and so little time to do it in." How many things are always going on in the world every minute ! There is about one birth every minute.

It is said, one musket is manufactured at Birmingham every minute all through the day.

Taking the whole number of letters sent through the post in every part of the world, about 7620 letters are posted every minute, and about 212 telegrams sent !

According to the 'Railway News,' some few years ago, the trains belonging to the different railways enter London at the average rate of about 54 per hour, or nearly a train a minute.

About eight copies of the Bible, in whole or in part, are issued by the British and Foreign Bible Society every minute, reckoning the whole 24 hours of the six working days of the week.

A SMALL VESSEL was nearing the Steep Holm, in the Bristol Channel. The captain stood on the deck, his watch in his hand, and his eyes fixed upon it. A terrible tempest had driven them onward, and the vessel was a scene of devastation. The wind and tide drove it fiercely forward. Every moment they were hurrying nearer the sullen rock, which knew no mercy, on which many a vessel had foundered, and many a crew had perished. Still the captain stood motionless, speechless, looking at his watch. "We are lost," all around him seemed to think. Suddenly his eye glanced across the sea, he stood erect ; another moment, and he cried, "Thank God, we are saved, the tide has turned ; in one minute more we should have been on the rocks." He returned his watch to his pocket, and if they had never felt it before, assuredly both he and the crew learned that day the value of a minute.

## MISSIONARY WORK.

**HISTORY.** In the earliest ages missionaries were sent forth. Not to speak of the missions of the Church of Rome, which form a mingled record, in some cases, of heroic courage, and in others, of Jesuitical unreality and deceit; nor of the Mediæval Missions and of the missions of St. Patrick, Columba, &c.; let us begin from the time of the Reformation.

Both in Germany and England, the obligation of mission work was much laid upon the mind of the Reformers. Luther and Cranmer both felt it, though they were not able to effect much, from many causes. The first Protestant mission to evangelize the heathen was sent by Calvin and the Church of Geneva to Brazil in 1555. Fourteen missionaries set out on an expedition which had been set on foot by Admiral Coligni; but the effort failed through the treachery of the leader, Villegagnon. The greater part of the colonists were forced to return home, and those who remained behind were murdered.

About four years later, A.D. 1559, a mission was undertaken to Lapland, under the royal sanction of Gustavus Vasa, King of Sweden, and maintained by his successors.

The seventeenth century is distinguished by the self-denying labours of Eliot, the Apostle of the Indians, which were blessed with considerable success; the Mayhews, a remarkable family, five generations of whom laboured in the same field among the North American Indians, one till he was ninety-three years of age. In the same century the Dutch sought to Christianize the settlements of Ceylon, Java, and other Asiatic territories, but in a way far from being commendable. They issued a proclamation that no native should attain military promotion, or have Government employment, until he had been received as a member of the Protestant Church, and had agreed to the Helvetic Confession of Faith. A large number of converts were made; but afterwards, when the Government fell to the British rule, a great proportion fell away. The effort was useful, however, in attempting a

translation of the Gospels into Cingalese. In the middle of the century, the first direct missionary society in England was founded in 1649. An ordinance passed the English Parliament for the formation of a "Society for the Propagation of the Gospel in New England," for which a general collection was made through the whole country, and lands to the value of £500 or £600 per annum were purchased. At the Restoration, this society was revived in 1661 by a Royal Charter from Charles II.; and under the presidency of the Hon. Robert Boyle, did much to promote the work of missions. In 1698 the venerable "Society for Promoting Christian Knowledge" was formed, which, though not professedly a missionary society, in various ways helped mission work, not only lending aid to the Danish missions in Tranquebar, but afterwards supporting a mission of its own in India.

In the eighteenth century, the missionary spirit took a direct form in the formation of the "Society for the Propagation of the Gospel in Foreign Parts." In 1705 the richly-endowed Royal Danish Missionary Society was founded by the pious Frederick IV. of Denmark. The king had been touched by the first letter he opened one morning, telling the sad case of a poor widow, whose husband had fallen in battle, with her eldest son, in Tranquebar. The king felt much moved. Since 1620 Tranquebar had been a Danish possession, and nothing had been done for its spiritual good. He sent for his chaplain, Dr. Lutkens, to consult him. "Who will go there?" he asked, "to declare the Gospel of Christ?" "My king, send me," said the venerable chaplain. But this the king would not consent to. In God's providence, a young man and his friend were found in Germany, who had been trained under Francke of Halle, and these two went forth, Ziegenbolg and Plutchor, the first missionaries from the German Evangelical Church to the heathen. They were two noble brothers in Christ. They had studied together, found the Saviour together, and went forth together, to share the



perils and hardships of a missionary life. In the middle of this century, the Moravian Church began (in 1721) its noble course of mission work. Six hundred exiles started forth to preach the gospel to the heathen. The close of this century was marked by the commencement of the Baptist Missionary Society in 1792; the London Missionary Society, 1795; the Scottish Missionary Society, 1796; the Netherlands Missionary Society, 1797; the Church Missionary Society, 1799.

Early in the nineteenth century, other societies followed: the American Board of Missions, 1810; the Wesleyan Missionary Society organized, 1813, &c. Most of the continental societies are not less than fifty years old—as the Basle, the Rhenists, the Berlin, the Leipsic, the Hermannsburg, the Swedish, and the Paris Evangelical. They have amply supplied their full quota of missionaries. Several of the earliest missionaries sent out by the English societies were Germans. Such men as Ziegenbolg, Schwatz, Krapf, Rebmann, Vanderkemp, and Gossner, have added honour and dignity to the roll of the missionary heroes.

**EARLY OPPOSITION.** When the great scheme of sending the gospel to the heathen was first proposed, it was scouted by the authorities, not only of the State, but of the Church. When William Carey, full of zeal, persisted, despite of discouragement, to press the matter upon a meeting of Baptist ministers at Northampton, the president rose in anger and said, “Young man, sit down; when God is pleased to convert the heathen, He will do it, without your aid or mine.” In 1793, when certain clauses were proposed to be inserted in the East India Company’s charter then renewed, in favour of missionary work, Bishop Horsley, a man of great scholarship and high character, deprecated “any attempt to interfere with the religions, the laws, or local customs of the people of India,” alleging that, as Christians, there was no obligation upon us to attempt their conversion, and that “the command of our Saviour to preach the gospel to all nations, did not, as he conceived, apply to us.” The Marquis of Hastings

dismissed a chaplain in India for distributing tracts, alleging "that the man who would be so rash as to do such an act, would let off a pistol in a powder magazine." In Scotland, the Kirk was opposed to foreign missions for many years. The General Assembly passed a resolution in 1796, that the idea of converting the heathen was "highly preposterous." Twenty-eight years after, the Kirk sent forth Alexander Duff as its first missionary. In America, the work of missions began very slowly. The men who founded the American "Board of Missions" in 1810, were regarded as visionary and fanatical; and when the application for a charter for the Board came before the Legislature of Massachusetts, a member opposed the granting of it. "We have," he said, "no religion to spare."

PROGRESS. To collect really accurate statistics of missionary progress is a task of the greatest difficulty. But no Christian can look at the work done by the Church of Christ in the last hundred years, without saying with devout admiration, "What hath God wrought!" The extent to which missions have already spread may be judged of by the fact, that Mr. Bainbridge, an American of Providence, Rhode Island, with the American love of foreign travel, and desiring to turn his travels to good account, left America in 1880 to take a voyage "round the world," and see all the Christian missions spread in its many parts. The record of his travels fills a book of 583 pages, and records the marvellous triumphs in every clime of the Gospel of Christ.

To present some tangible evidence of the progress of Missions, as Professor Christlieb said a few years ago, take one or two plain facts. At the close of the last century there were only *seven* Protestant missionary societies, properly so-called, existing. Of these, three only (the Society for Promoting Christian Knowledge, which laboured chiefly among English colonists, the Halle-Danish, and the Moravian) had been at work for the greater part of the century; whilst three (the Baptist, the London, and the Church

Missionary Societies) began to exist only in the last ten years. Now, the seven have risen to seventy societies, distributed thus : Great Britain, 27 ; America, 18 ; Germany, 9 ; Holland, 9 ; Scandinavia, Denmark, and Finland, 5 ; France, 1 ; Canton de Vaud, 1. To these must be added, not only several independent societies in the colonies, but also several missionary associations, composed of Christians won from heathendom, supporting agents of their own.

Taking the whole world, there are probably about 80 different missionary societies in operation or more ; about 2500 ordained European and American missionaries, over 7000 ordained native preachers, assisted by female missionaries, native assistants, &c., making thus a noble body of mission agents and native helpers, with about 540,000 native Protestant communicants. The whole of the adherents and professed converts in the several stations is estimated at about 2,000,000.

Besides these direct and spiritual results, who can deny the collateral and indirect blessings which have been conferred on the world by missionaries ?

Even as a great civilizer of the world, the value of missions must be acknowledged. Who can look now on Sierra Leone, Madagascar, India, Japan, China, the islands of the Pacific, New Zealand, and North America, and deny that Christian missions have opened a large part of the heathen world to commerce and civilized life ? It has been shown, from the consular and other reports, that every additional missionary has been the means of adding indirectly £10,000 a year to the commerce of Madagascar, and also to the South Sea Islands. A hundred years ago Captain Cook was murdered by the savages of the Sandwich Islands : now Honolulu is an important port, with a trade of over £600,000 a year. In India, since the commencement of mission work, the most important changes have been introduced : as the abolition of slavery, though it had the sanction of the Koran and the code of Menu ; Brahmins have been made amenable to the laws

as much as the lowest Sudras ; the rite of Suttee has been abolished by law ; the marriage of Hindoo widows has been rendered valid ; the practice of Dherna and the Gurruck Puja, or Swinging Festival, has been made punishable ; the rights of property and inheritance have been secured by every one who may change his religion ; and the reading the Word of God is permitted in the Government colleges and schools. These and many similar benefits, in India, China, &c., if not in every case directly, are all more or less the results of the influence of our missionary agency, and have helped to forward the marvellous change, intellectual, moral, and spiritual, which is passing now happily over the whole wide world.

A similar result is acknowledged in the ADVANCEMENT OF SCIENCE ; in the development of geography, ethnology, philology, and other sciences. Christian missionaries have held, the last eighty years, a most prominent part in these. They have reduced many unwritten languages to writing, and compiled numerous dictionaries and grammars. The discoveries of the Snow Mountains of East Africa, and the explorations of Livingstone, have added new fields to our knowledge. Livingstone alone travelled 129,000 miles, and added 1,000,000 square miles of Central Africa to our knowledge, besides discovering five lakes and several rivers. It is a striking coincidence to be remembered, that the prize which the infidel Voltaire established for the study of African languages, was awarded a few years ago to the missionary Koëlle, whose 'Polyglotta Africana' is a marvel of research and patient investigation.

Still, far beyond these secondary benefits, are the untold SPIRITUAL blessings conferred upon the world, and these no human pen could adequately write. The record of our various missionary societies is a record of Christian triumph, which has never been surpassed since the foundation of the Church of Christ. As servants of Christ, vast numbers have gone forth from Europe and America, sacrificing home comforts, family, friends, and earthly prospects, to carry the gospel of



Christ to the untaught heathen, many of whom have died as martyrs in the work ; in these, and in the still larger army of converts gathered from every class and every clime,—a goodly portion of whom have themselves become native missionaries to their fellow-countrymen ; in the thousands of those who have lived a holy life and died a peaceful death ; we have the best answer to the question sometimes asked, Have missions been a failure ?

CHRISTIAN COURAGE AND SELF-SACRIFICE—pre-eminently the inseparable accompaniment of missionary work. There is not a mission which cannot be adduced as an example. Take West Africa as one. From the unhealthy climate, it was long called “the white man’s grave.” The early missionaries went out, one after another, with martyrdom full in view. In 1768 a party of nine were sent out by the Moravians to the coast of Guinea, but within two years they all died, and the mission was abandoned. In 1798 there were six sent by other societies to the neighbourhood of Sierra Leone, and within two years three died, one was murdered, and the mission was given up. During the first twenty years of the Church Missionary Society, no less than fifty-three missionaries, or missionaries’ wives, died at their post ; and for the first twelve years the Society was without the encouragement of a single baptism. In 1823 five missionaries went out from the Church Missionary Society ; four died within six months. In 1825 six went out, and two died within the first four months. In 1826 three went out, and two died within six months. Yet, notwithstanding all the danger and discouragement, there was never wanting “another man to take the colours,” and what has been the result ? Scarcely any mission has been more blessed. Of the present population of Sierra Leone, of about 37,000, 32,000 are professing Christians, and the mission has developed into a self-supporting Church ; and there is not a single European minister, the pastor of any Church, there now. It has itself also become a Missionary Church, and during the last thirty-three years, has sent out fifty educated native

pastors to work as missionaries, the greatest part of whom are on the Yoruba and the Niger.

The same Christian heroism was illustrated in the Niger mission. Fifty Europeans out of one hundred and fifty died within sixty-one days. Yet it is now a field of richest promise and blessing, watched over by a native bishop, and a noble band of Christian workers.

A similar history might be added of nearly every important mission now occupied by the Church of Christ.

WORKING AND WAITING. It is one of the valuable lessons taught by the history of missions, that most of our important missions have been at the beginning, for a long time, unproductive; yet, that those fields yielded in the end the most abundant harvests. The Church Missionary Society's mission, *e. g.* to Sierra Leone, was undertaken in 1804. During the first eleven years fifteen missionaries went there, seven of whom found an early grave; yet it was not till twelve years after (1816) that fruit began to appear. Mr. Johnston, speaking of that period, wrote, "Thus I went on speaking, morning and night, and on Sundays three times, but saw no fruit of conversion; on the contrary, I was much discouraged; for when I had done speaking, they would come and ask me for clothing," &c. Yet in that very year his successes began, and when he died in 1823, there were no less than 623 communicants and 3168 scholars connected with the mission.

So in *New Zealand*. The Rev. Samuel Marsden preached his first sermon there on Christmas Day 1814. It was not till 1823, nine years after, that the first baptism took place; then two years more before a second; nearly five years after before the first communicant. How changed is New Zealand now!

*Madagascar*, the scene of such bitter persecution and heroic courage, has now 250,000 professing Christians, and 70,000 communicants.

*China*, where Dr. Morrison went in 1807. He baptized his first convert in 1814. Nowhere have there been greater

difficulties to surmount; yet there are now thirty different societies working in that vast empire, with a result of 60,000 professing Christians and 20,000 communicants. So Judson laboured in Burmah seven years before he had one convert. In Tahiti it was sixteen years.

In the Society Islands for sixteen years, notwithstanding the untiring labours and incessant journeys of devoted men, no spirit of interest or inquiry appeared, no solitary instance of conversion could be recorded.

In Eastern and Southern Polynesia more than 300 islands have thrown away their idolatry and its cruelties and embraced Christianity; and many are in spiritual beauty now “gems of the ocean.”

In the Church Missionary Society’s interesting Fuhkien Mission, the first eleven years passed without a single convert appearing. Two out of five missionaries had died in that time, and two had retired. The fifth died soon after gathering the firstfruits of his labour, leaving a new-comer, the Rev. J. R. Wolfe, in charge. After that, the work of success began; and now, after fourteen years of labour, there are about 3000 adult converts in about 100 towns and villages, of whom 1250 are communicants; four native clergy (besides three dead), 100 catechists, and about one hundred voluntary helpers, nine churches, and 70 preaching-places.

CONTRIBUTIONS. It is difficult to ascertain the exact amount of money which has been spent in missions since the organization of the great societies. Doubtless, could it be known, it would represent no small “offering;” still more so if we could know the self-denial with which a large part has been presented. Taking the statistics compiled by Canon Robertson, of British contributions for the last eleven years, we have the following list:—

Total British contributions for 1871	...	£855,742
“ “ “ “ 1872	...	882,886
“ “ “ “ 1873	...	1,032,176

Total British contributions for 1874	...	£1,009,199
"    "    "    "    1875	...	1,048,408
"    "    "    "    1876	...	1,048,472
"    "    "    "    1877	...	1,000,793
"    "    "    "    1878	...	1,071,944
"    "    "    "    1879	...	1,086,678
"    "    "    "    1880	...	1,108,950
"    "    "    "    1881	...	1,093,569

This does not include any interest on investments, nor balance in hand at the beginning of the year, nor any foreign contributions.

If these annual receipts be analyzed (say for the last year of 1881-2), the statement is as follows :

21 Societies of the Church of England and Ireland	... ..	} £460,395
11 Societies—Church and Nonconformists		153,320
15 Societies—Nonconformists	...	313,177
25 Societies—Scotch and Irish Presbyterians	... ..	} 155,767
2 Societies—Roman Catholic	...	10,910
		<hr/> £1,093,569

From the record of the receipts for 1871, it appears that the British receipts were nearly £900,000, and from the mission fields £20,000, making a total of £1,100,000. This was distributed as follows: for America, West Indies, Australia, and Polynesia, about 15 per cent. ; Africa, 11 per cent. ; Turkish Empire, 5 per cent. ; China, 5 per cent. ; India and Ceylon, 27 per cent. ; European Missions, 14 per cent. ; preparation of missionary students, 2 per cent. ; disabled missionaries and widows, 3 per cent. ; home expenses 11 per cent.

Another account (taking a little wider range) has been given in the Annual Classified Directory of Mr. W. L. Howe, of the Metropolitan Charities of England and Wales. He reckons the receipts for 1877-78—



4 Bible Societies as	...	...	£221,523	
14 Book and Tract Societies	...	...	86,791	£308,314
57 Home Missions	...	...	£436,398	
10 Home and Foreign Missions	...	...	118,231	
22 Foreign Missions	...	...	775,214	£1,329,843
				£1,638,157

Mr. Smiles, in his excellent book on 'Duty,' compares the money spent on missions with the amount spent on war. "From 1800—1850 not less than £14,500,000 was devoted by the British people to Christian missions. But during the same time we had expended on war and the materials of war not less than £1,200,000,000 sterling."

THE YOUNG. One of the pleasing "signs of the times" is, the interest taken in missions by the young. Our public schools, and the different sections of the Church, show this more every year. Eton has now for several years largely assisted the work in Malanesia. From Tunbridge Grammar School, the Surrey County School, Highgate School, the Leeds Clergy School, nearly £50 was received for the Cambridge Delhi Mission during 1881. More than thirty African teachers and scholars are supported in the schools of the Central African Mission, each by a separate Church Sunday school in England. For this purpose, each school must contribute at least £7 per annum. It is cheering to find more than thirty Sunday schools do this, in behalf of one society alone.

The large amount of MISSIONARY LITERATURE now circulated, is also increasing rapidly every year. In the Church Missionary Society alone, over 2,000,000 of magazines were published for the young last year.

NATIVE AGENCY. The Rev. C. B. Leupolt, speaking of native agency, mentions the following incident. At one of our preaching places a large crowd was gathered. At length a Brahmin called out, "Look at these men and see what they are doing! What has the sahib in his hand?" "The New Testament." "Yes, the New Testament; but

what is that? It is the gospel axe, into which a European handle has been put. If you come to-day you will find them cutting; come to-morrow, and you will find them doing the same. And at what are they cutting? At our noble tree of Hinduism—at our religion. It has taken thousands of years for the tree to take root in the soil of Hindustan. But these men come daily with the gospel axe in their hand, and it must finally give way.”

“True,” I replied; “but remember, many a poor handle gets worn out, and many a one breaks; and it takes a long time till a new handle is obtained from Europe, and till that handle is prepared and shaped.”

“Ah,” he replied; “if that were all, it would be well enough, and the tree would have respite; but what is the real case? No sooner does the handle find it can no longer swing the axe, than it says, ‘What am I to do now? I am becoming worn out; I can no longer swing the axe! Am I to give up cutting? No.’ Then he walks up to the tree, looks at it, and says, ‘Here is a fine branch, out of which a handle might be made.’ Up goes the axe, down comes the branch; the branch is soon shaped into a handle; the European handle is taken out and the native handle put in, and the swinging commences afresh. The tree, finally, will be cut down by handles made of its own branches.”

“Well spoken,” said Mr. Leupolt. “May the tree soon fall, and then we will plant a new one, which will blossom and bear fruit to the glory of God.”

WHAT LEADS MEN TO BECOME MISSIONARIES. In 1867 a most interesting inquiry was instituted by the Principal of the Church Missionary College at Islington. He had long wished to ascertain, so far as could be traced, what were the motives which first led the students to devote themselves to missionary labour; and at that time instituted a particular inquiry. The result was as follows:—Out of 41 students then in the house, 4, or one-tenth, were first moved by missionary sermons; 6 through attendance at missionary

meetings; 3 through connection with Sunday Schools; 6 through connection with Christian Young Men's Associations; 2 were brought from the universities; 2 through parental influence and example; 3 from special appeals of the committee; 13 from direct individual efforts of Christian counsellors; 2 to the reading of missionary publications and periodicals.

### MONEY.

THE 'CITY PRESS' says, that from carefully-prepared statistics, there are now about 310,000,000 silver coins, and 130,000,000 gold coins in circulation. Of bronze, since the institution of the Royal Mint, more than 6000 tons have been struck and issued. There are about 800,000,000 bronze coins in the hands and pockets of her Majesty's subjects; so that altogether there are about 1,230,000,000 coins of different values now in use.

How a MAN ACTS about money—how he makes it, spends it, saves it, keeps it, thinks about it—is one of the best tests of his moral and spiritual state; so that, as Henry Taylor says, in his thoughtful 'Notes from Life,' "a right measure and manner in getting, saving, spending, giving, taking, lending, borrowing, and bequeathing, would almost argue a perfect man."

THE TRUE VALUE OF MONEY. Whilst acknowledging the incalculable power of money for good or for evil, Mr. Smiles, in his 'Self Help,' says: "The power of money is on the whole over-estimated. The greatest things that have been done for the world have not been accomplished by rich men, or by subscription lists, but by men generally of small pecuniary means. Christianity was propagated half over the world by men of the poorest class. The greatest thinkers, discoverers, inventors, and artists have been men of moderate wealth, many of them little raised above the condition of manual labourers."

MONEY'S POWER AND WEAKNESS. "Money will buy plenty,

but not peace ; money will furnish your table with luxuries, but not with an appetite to enjoy them ; money will surround your bed with physicians, but not restore health to your sickly frame ; it will encompass you with a crowd of flatterers, but never promise you one true friend ; it will bribe into silence the tongues of accusing men, but not an accusing conscience ; it will pay some debts, but not one, even the least, of your debts to the law of God ; it will relieve many fears, but not those of guilt, the terror that crowns the brows of death.”—*Guthrie*.

THERE is too much truth in the remark that has been made, “Gold is an idol worshipped in all climates without a temple, and by all classes without a single hypocrite.”

INORDINATE LOVE OF. A young man once picked up a sovereign he found lying on the road. It was what men call a “happy accident,” but the effect was ill. Ever afterwards, as he walked along, he kept his eyes fixed upon the ground, hoping to find another. And in the course of a long life he did pick up, at different times, a number of coins. But all those years he was cherishing and fostering a grovelling spirit. He never looked up, and admired the bright blue sky above, and the fair fields around him. He looked upon the road as a place to pick up money in, as he walked along !

A THRILLING NARRATIVE was published in 1857 of the wreck of an American steam-vessel, on its way from California to New York, with a cargo of five hundred passengers, and the treasure they had obtained, said to be worth £2,000,000 sterling. On their voyage they encountered a tremendous storm ; and after a time, a leak being found, the vessel began to fill, when all hope of saving their valuable treasure was gone. The scenes that occurred were of the most heart-rending description. It was soon felt, how little at such a time was the worth of money. Gold became worse than useless, and was scattered about without concern. Full purses containing 2000 dollars were laid on sofas untouched. Carpet-bags were opened, and the shining metal was poured upon the



floor with the prodigality of the despair of death. One of the passengers, who was subsequently rescued, opened a bag and dashed upon the cabin floor £20,000 of gold, and permitted any one to take it who would. But none came forward. There was one exception: the stewardess of the vessel, a negro woman, could not resist the impulse of cupidity. She gathered a quantity of gold, and buckled it about her body for greater safety. The weight proved the cause of her death: she was the only one of the women who were lost, though several were cast into the sea.

GIVEN TO THE LORD. There was a widow woman, not very poor, nor very rich. She had two sons, alas! both wild and wicked. One day there was a collection made for a Missionary Society, and the mother had saved up £20, and she gave the whole to that society. Her sons were very angry, and said, "You might just as well throw your money into the sea as give it to that Missionary Society." She answered, "That is just what I have done: I have cast my bread upon the waters; perhaps, I shall find it another day." The two sons were exceedingly angry; they thought they ought to have had the £20. As a kind of revenge, they both enlisted in the army. Their regiments were soon ordered to India. One of the sons was sent far up the Ganges, the other remained at Calcutta. The first one was brought into the neighbourhood of a missionary, who was very kind to him, and after a while the young man became a decided Christian. When his mother heard of it (for he wrote to tell her of the change in his heart) she exclaimed, "Oh, my £20, haven't they come back again!"

After the elder brother had become thus changed, he went to see his younger brother at Calcutta. They prayed together, had much conversation, and it pleased God to change the heart of the younger brother also. Soon afterwards the elder son died. When the younger one wrote the account of the joy he felt in the hope of going to be with Christ, how fervently did the dear old mother exclaim, "Oh, my £20, haven't I got my £20 back again a hundredfold!" The younger son after

a time left the army and became a minister. The mother became old and feeble, and lay in bed with the Bible by her side. One day there was a knock at her door, and in walked her younger son, dressed as a clergyman, and a clergyman he was. There was his mother before him. He took the Bible, read to her, and prayed with her. She died shortly afterwards in happiness and peace, and before she died, she used to say again and again, "Oh, my £20, haven't my £20 come back again !"

### MORTALITY.

GRASS. We all know how in Scripture human life is compared to grass in its many changes. Now grass is one of the things that cannot live long without rain ; therefore the grass in Eastern countries does not last all the year round, as it does with us ; but only springs up in the rainy season, and dries up and disappears in the dry, hot weather, just as it begins to do with us in any unusually dry summer. With us grass is one of the last things we think could utterly fail. It grows readily everywhere. If a piece of cultivated land is left to itself, grass and weeds of all kinds will soon grow over it. If even a roadway is left untrodden for a few weeks, the grass begins to grow. But in Eastern countries—in David's country of Judæa—the life of grass is very short and uncertain, and it is quickly affected by the changes of the seasons ; therefore he compares the life of man to it, and bids us learn our own littleness from the grass and the flower of the field : " For the wind passeth over it, and it is gone, and the place thereof shall know it no more."

In connection with the parable of the grass, we may remember too how it illustrates the vast variety there is of class and character in the great human family. Naturalists tell us there are no less than 5000 different kinds of grasses in the world !

RESULTS OF INTEMPERANCE. Dr. Norman Kerr, in a lecture delivered before the Harveian Society in February, 1879, states,

that a few years before, he had commenced an inquiry, wishing to demonstrate the falsity of the frequent teetotal statement, that 60,000 drunkards die every year in the United Kingdom. The result of his investigation was, to compel him to admit that at least 120,000 of our population annually are brought to the grave through alcoholic excess ; viz. 40,500 dying from their own intemperance, and 79,500 from accidents, violence, and poverty, or disease arising from the intemperance of others. Even this, it is probable, is below the mark : as in the registration of deaths, from kindness to friends and other reasons, the secondary causes of death are frequently registered, though their connection with the primary cause of intemperance cannot be doubted.

The offices for life assurance testify to the greater longevity of abstainers. The United Kingdom Assurance Company gives the death-rate of the general section (including moderate drinkers, though excluding drunkards) as fully 17 per cent. higher than the abstaining section.

### MORTIFICATION.

STRANGE as it may seem, bodily mortification is often the nearest road to cheerfulness.

There are many persons who profess to be very religious, and they tell us that they would not give up their religion for anything ; but press them to give up their sins, and you soon find they are not willing to part with them. This is why a religion like Mahommedanism seems to prosper and increase so easily and so much more rapidly than Christianity, because a man may be a Mahommedan and not give up his sins.

LABOUR to carry on the work of mortification every day more than you did the day before. It is the sap in the wood that makes it hard to burn, and corruption unmortified that makes the Christian loth to suffer. Dried wood will not kindle sooner than a heart dried and mortified to the lust of the world will endure anything for Christ. The Apostle speaks

of some that were "tortured, not accepting deliverance, that they might obtain a better resurrection." They did not like the world so well, as being so far on their journey to heaven, to be willing to come back to live in it any longer. Take heed, Christian, of leaving any worldly lust unmortified in thy soul. This will never allow you to be living near to Christ. Few ships sink in the open sea; it is the rocks and shelves that split them. Couldst thou get off the rocks of pride and unbelief, and escape knocking on the sands of the fears of man, love of the world, and the like lusts, thou wouldst do well enough in the greatest storm that can overtake thee in the sea of this world. "If a man purge himself from these, he shall be a vessel unto honour, sanctified and meet for the Master's use, and prepared unto every good work."

### MOTHERS.

In 1871 there were in England and Wales about four and a half millions of wives and mothers.

NURSING MOTHERS. Bishop Jeremy Taylor observes, that it is remarkable, that while several of the Roman emperors killed their mothers, they never killed any of their nurses.

THE THREE NEEDLES—which does most good? The *compass* needle? We know it has been a wonderful power in the world! What should we do now without it? How could we get a pound of tea from the East, or of sugar from the West, without its magic aid? The *Telegraph* needle, bringing all the earth now-a-days into such close neighbourhood, almost annihilating distance, and accomplishing in a few hours what a century ago took as many months? Or the *mother's* needle, plying its steady and needful work all the year round, and working with true motherly love, with unwearying toil? Without undervaluing the benefits obtained by the former, the palm may well be given to the *mother's needle*. As it is the most ancient, it is the most universal. It represents most the expression of the heart—of a mother's heart.



EPITAPH. It was the inscription on a tombstone in a peaceful village churchyard—" *She always made home happy.*"

BENJAMIN WEST. "That kiss made me a painter," the great artist used to say. When a child one of his juvenile works was placed before his mother, and her smile and loving commendation inspired the beginning of his ambition to excel!

ARTHUR VANDALEUR—the bright and sunshiny Christian officer! how much he owed, under God, to his holy mother. She died when he was only a boy, but before she died, she took from his lips the promise, that so long as he lived he would never pass a day without reading a chapter in the Bible with prayer, and that in the hour of temptation he would pray to the Saviour for grace and strength to resist and overcome. With the most sincere determination, he gave the promise, and with the most persevering resolution did he observe it to the day of his death; and few lives have been more bright, or few deaths more triumphant.

RICHARD CECIL, that noble servant of God, used to say, that when he was a youth he tried his utmost to be an infidel; but his mother's beautiful and eloquent piety was always too much for him. He could never get over that. Sometimes she used to talk to him, and weep as she talked. He says, "I flung out of the house with an oath, but I wept when I got into the street."

"WHEN shall I begin the education of my child?—when four years old?" once asked a mother of a clergyman. "Madam," was the answer, "if you have not begun already you have lost those four years. From the first smile that gleams upon an infant's cheek, your opportunity began."

"ONE GOOD MOTHER," said George Herbert, "is worth a hundred schoolmasters."

A CONTRAST. A young man, whose disorderly and wicked life brought him to an untimely end, when he was about to suffer the just penalty of the law, desired to speak with his aged mother, who had come to the fatal spot to take a last look at a son whom she had too fondly indulged. When

she came near the dying man, he bitterly reproached her for her foolish fondness for him in his youth, for allowing him to have his own way, and for not checking his unruly passions.

Contrast with this the dying bed of a sweet child, who had been trained in the ways of religion by a kind parent, but one judiciously firm. As she sank to rest, in peaceful reliance on her Saviour's merits and her Saviour's love, she affectionately thanked her beloved mother for all her tender care and kindness; but added—"I thank you most of all for having subdued my self-will."

THE MAGPIE'S NEST. "It is probable that if we were asked to choose among the birds one from whom, as mothers, we might learn a lesson of wisdom, the magpie would be among the last thought of; but for all that, the magpie has a lesson for us. We are told that the nest of this bird is not merely made of moss and similarly soft substances, but the framework is very strongly constructed of sticks, among which are generally interwoven a *number of sharp thorns*, so that the nest is nearly as unpleasant to the bare hand as a thistle. Moreover, the bird has a way of gathering the thorns round the entrance, and no hand can be inserted into the nest without danger of many wounds. Are mothers as much on their guard against the approach of evil into their nurseries?" (*Woman's Work*.)

A CHRISTIAN MOTHER placed a New Testament in the hands of her son, who was just about commencing a seafaring life. The lad was thoughtless and careless, and had mixed with bad companions. But his mother's prayers followed him, and although many years passed without her seeing or hearing anything of her boy, the loving mother never forgot him at the throne of grace. She inquired of all she met who were likely to know the whereabouts of her boy, but in vain.

One day a half-naked sailor-boy knocked at her door to ask relief. The sight of a sailor always interested her, and she heard his tale. He had seen great perils, and had been wrecked several times, but was never so destitute as at one time, when himself and "a fine young gentleman were the only

individuals saved out of a whole ship's crew." "We were cast upon a desert island," he said, "where, after seven days and nights, I closed his eyes." And while the tears stole down his face, he told how happily his mate had died. He said it all came from reading a little book his mother gave him when a boy, and which was the only thing he saved. "He gave it to me," he added, "just as he was dying, and said, 'There, Jack, take it and read it, and may God bless you.'"

"Is all this true?" asked the trembling, astonished mother. "Yes, madam, every word of it." And then drawing from his ragged jacket a little book, much battered and time-worn, he held it up, exclaiming, "And here's the book."

The mother seized the Testament, descried her own handwriting, and beheld the name of her son, coupled with her own, on the cover. She gazed—she read—she wept—she rejoiced. She seemed to hear a voice which said, "Behold, thy son liveth." She had her reward.

MR. TUFFNELL, in the 'Reports of Inspectors of Parochial School Unions in England and Wales,' 1850, says, "I have been informed, that in a large factory, where many children are employed, the managers, before they engage a boy, always inquire into the character of the mother: if that is satisfactory, they are satisfied.

THE MOTHER'S PICTURE. A young woman in Scotland left her home, and became a companion of the street-girls of Glasgow. Her mother sought her far and wide, but in vain. At last she caused her own picture to be hung upon the wall of the Midnight Mission-rooms, where abandoned women resorted. Many gave the picture a passing glance. One lingered by it. "It is the same dear face that looked down upon me in my childhood. She has not forgotten me, nor cast off her sinning daughter, or her picture would not have been hung upon these walls." The lips seemed to open and say, "Come home: I forgive you, and love you still." The poor girl sank down, overwhelmed with her feelings. She became truly penitent for her sins · and with a heart full of sorrow

and shame, returned to her forsaken home, and mother and daughter were once again united.

### MOTHERS' MEETINGS

—are said to have been originated by Mrs. Chadderton. She was born at Blackburn in 1820, and when twenty-six, married Mr. Chadderton, who was, like herself, a Wesleyan. In 1849 they settled at Manchester; and in 1851 she commenced the plan of mothers' meetings, which have spread since then so rapidly through the kingdom, and been the means, through God's blessing, of so much good. Mrs. Chadderton went with her mothers on their annual excursion in 1881, and took cold, from which she died.

### NATIONS

—(says one) are the outcome of homes, and homes of mothers.

NATIONAL PROSPERITY. It was the wise observation of Luther—"The prosperity of a country depends not on the abundance of its revenues, nor on the strength of its fortifications, nor on the beauty of its public buildings; but it consists in the number of its cultivated citizens, in its men of education, enlightenment, and character: here are to be found its true interest, its great strength, and its real power."

THE EAGLE. The large number of nations that have taken the eagle for their emblem, is a notable index to the spirit which has found favour in the world. As in the visions of Daniel, fierce wild beasts represented the four great empires of the world (Dan. vii. 3—7); so, in more modern times, nations have chosen the eagle as their national type.

In ancient times it was set upon the banner of Persia and Rome; later on, Napoleon caused it to spread its black shadow over France. It is the national emblem of Russian despotism; of Austria, Prussia, Poland, Sicily, Spain, Sardinia, and



some of the small governments of Germany. In many of these, is the emblem inapt?

**INFIDELITY.** It is remarkable, that there has never been such a thing as continuance of national infidelity in any country. Infidelity disintegrates all national character. Take Italy. Superstition, or some form of religion, has been the swing of the pendulum in Italy from infidelity. A few years ago, it was said, every civil officer in Florence was an infidel. But the reaction set in; and at the next election, every one returned was a Roman Catholic.

**BANNERS.** The banners of different nations have all their own history. They are associated with many a romantic tale. An illustration of this occurred in the island of Cuba during the late revolutionary movement there. An American citizen was charged with some political offence. He was tried by court-martial, pronounced guilty, and condemned to be shot. The American and English consuls united in a protest, but in vain. The condemned man was led out to execution. A squad of Spanish soldiers was detailed to carry out the sentence. They stood with arms presented, ready to fire, when the command was given. Just then the two consuls stepped forward. They each wrapped the banner of their country round the person of the prisoner, and dared the power of Spain to violate the sanctity of these blended banners. The effect was successful, the man was set at liberty.

**NATIONAL CHARACTER.** It would be an interesting study to trace the varying characteristics of different nations: how the ancient Greeks cultivated the art faculty; the Romans the principle of justice and power; the Chinese the quality of filial affection; the Japanese the restraint of temper; so now the English, Scotch, Irish, French, Spanish, &c., every nation has its prominent and well-developed mark.

**SYMPATHY.** The sympathy often evinced by the people of one country for another, whether in joy or in sorrow, is a testimony to the common brotherhood of the human race.

“One touch of sorrow makes all the world akin.” If a great calamity occur,—a famine, *e.g.*, in India, or China, how generously help is sent by other countries. In the great famine in North China in 1877-8, when 9,500,000 or more died, the sum of £45,000 was voluntarily collected in England to show sympathy and afford help; so in the famine in India.

In calamities in our country, the whole body of the people feel it if one part is suddenly wounded. In the melancholy Hartley coal-mine calamity, whereby 202 men and boys were buried alive, £70,000 was at once raised by public subscription for the bereaved families.

The same spirit is no less manifested, in the national admiration of heroic and self-denying greatness, as in the national testimonial presented to Miss Florence Nightingale, November 29, 1875, for her noble exertions for our sick and wounded soldiers in the Crimean war; or in the national expression of obligation in the testimonial presented to Mr. Rowland Hill, June 17, 1846, for his obtaining the penny post; and in the pillars and statues erected in honour of the great and noble of our land.

PETER THE GREAT, though a man of such surpassing power, was a man of ungovernable passions. He was not insensible to their evil effect, and was one day heard to exclaim, “Alas! I have reformed my people, but I have not been able to reform myself.”

PATRIOTISM. A dying warrior, when he felt life was ebbing fast away, called one to place the flag under which he had fought, as a pillow under his head, that he might even in death let it be known that he died, as he had lived, fighting for his country.

## NAVY.

THE FIRST ARTICLE OF WAR for the British Navy directs, that “Divine Service be solemnly, orderly, and reverently performed, and the Lord’s Day observed.” In 1879, of the

251 ships in commission, 71 carried chaplains, according to the rule laid down, that a chaplain is only appointed to a ship commanded by a post-captain, and carrying upwards of 200 men. About one-third therefore of the seamen of our Royal Navy are without a chaplain.

**COST.** By a Parliamentary return of the expenses of the Navy (excluding the conveyance of troops), the cost of the Navy for the last 23 years has ranged from £12,000,000 to £9,000,000 a year. The total amount for 1882-3 was £11,155,000; the net amount to be voted, £10,483,900. The number of seamen was 45,100, and of marines 12,400.

In an article on "The Navies of the World," in the 'Edinburgh Review' for 1881, it is said, "Supposing the chief object of our Navy to be the protection of the mercantile marine and ocean trade:—to protect every ton of merchant shipping costs annually in France £778; in Russia, £694; in Austria, £256; in Italy, £187; in England, £115. To protect every £1000 worth of sea-borne imports and exports costs in Russia about £35 18s.; in Austria, £28 10s.; France £26 16s.; Italy, £25 8s.; Germany, £22 16s.; England, £17 5s.

## NEGLECT.

**DEGENERATION.** People forget that there are two results following generally from neglect. There is a principle of deterioration going on in this fallen world. "If we don't sow," they admit, "we can't expect to reap." True; but this only represents half the result. If we don't sow, shall we simply lose the harvest we might have had? Will the field continue wholly fallow? and not rather be filled with all kinds of noxious weeds and thistles? If we neglect a garden plant, a natural principle of deterioration comes in, and changes it into a worse plant; so if we neglect the breeding of birds, and of our domestic animals, they deteriorate. If we neglect the education of our children, their minds will not remain idle, but the principles and influence of evil will be busy, and make

up for our neglect. If a man neglects his business, it will sink lower and lower, and competition will seize upon his custom, and when he would recover it, it is lost. So it is as a general rule, physically and morally. But still more fearfully if we neglect the "great salvation." Every year of neglect and indifference carries us away farther from the path of salvation. The calls of conscience come less frequently and less powerfully, and the calls of the world are oftener and louder. Sin has filled the vacant heart; Satan seized the vacant throne. We meant in youth to begin to seek the Lord, but it was neglected; and in middle life the desire was feebler; and the heart was full of other things. Oh! the sad consequences of NEGLECT!

We may lose Heaven by *neutrality* as well as by *hostility*; by wasting oil as well as by drinking poison. An unprofitable servant shall as much be punished as a prodigal son. Undone duty will undo our souls.

"Men who neglect CHRIST, and try to win Heaven through moralities, are like sailors at sea in a storm, who pull, some at the bowsprit, and some at the mainmast, but never touch the helm" (*Bate*).

## NEIGHBOURS.

"I've many dwellers-by," once said a poor woman to me, "but very few neighbours."

MY DUTY TOWARDS MY NEIGHBOUR. It is a point of beauty in the moral law, which is followed in our Catechism, that the contrast is not made between our duty to God and our duty towards man, but towards God and towards our neighbour; as if to remind us of the tie of kindred which should bind the whole family of man together.

## NEWSPAPERS.

THE OLDEST NEWSPAPER in the world, is said to be King Pau, or "Capital Sheet," published in Pekin. It first appeared in A.D. 911, and came out at irregular intervals.



About 1351 it was first published weekly, and has continued so ever since. It has been lately re-organized by Imperial decree of the present Emperor of China. It originally contained nothing but Orders in Council, and Court news; was published about midday, and cost 2 kesh (about one halfpenny). Now it appears in three editions, the first being called Hoing Pau, or the Business Sheet; the second, anciently King Pau, now Sheerin Pau, the Official Sheet; the third Titan Pau, the Country Sheet, for circulation in the provinces.

THE FIRST PAPER IN BRITAIN published at stated intervals, for the dissemination of intelligence, was the 'Weekly Newes,' the first number of which was published in London, on the 23rd May, 1622. It was destitute of advertisements, and indeed contained very little news. The first advertisement appeared on the 2nd April, 1647, in No. 13 of a weekly paper called 'Perfect occurrences of Every Daie iournall in Parliament, and other Moderate Intelligence,'—a name that would make our news-boys frantic, and refers to "A book applauded by the Clergy of England, called the Diuine Right of Church Government." For several years booksellers were the only advertisers; but as the newspapers began to circulate more among the less educated classes, other kinds of advertisements appeared, and the columns gradually assumed a more business-like aspect. The 'Mercurius Politicus' of Sept. 30, 1658, contained the first trade advertisement, which relates the charms of the new "drink called by the Chineans teha, by other nations tay alias tee" (*All the Year Round*).

From the same book we learn, that in 1846 there were published in the United Kingdom 551 journals, now 1962; showing that the Press of the country has more than trebled in the last 37 years. The increase of the daily papers is still more remarkable; being 14 in 1846, and 181 in 1883. The magazines now in course of publication, including the Quarterly Reviews, number 1311; of which 326 are of a decidedly religious character, representing the Church of

England, Wesleyans, Methodists, Baptists, Independents, Roman Catholics, and other Christian communities.

THE 'TIMES,' according to the statistics compiled by Mr. Grant some years ago, in one day received no less than £1500 for advertisements. For special numbers its sale is enormous. The biography of Prince Albert sold 90,000 copies; the marriage of the Prince of Wales 111,000. The income of the 'Times,' from advertisements alone, is about £260,000. A writer in the *Philadelphian* papers in 1817, estimates the paper consumed by the 'Times' weekly at 70 tons, and the ink at 2 tons. The new Walter Press prints 22,000 to 24,000 impressions an hour, or 12,000 perfect sheets printed on both sides. It prints from a roll of paper three-quarters of a mile long, and cuts the sheets, and piles them without help. It is a self-feeder, and requires only a man and two boys to guide its operations. A copy of the 'Times' has been known to contain 4000 advertisements, and for every day's copy it is reckoned that the compositors mass together not less than 2,500,000 separate types! The number of persons engaged in daily working for the 'Times' is about 350.

FROM the 'Newspaper Press Directory' for 1883 we learn, "There are now published in the United Kingdom 1962 newspapers:—England, 1530 (London, 386; Provinces, 1444); Wales, 75; Scotland, 184; Ireland, 152; Isles, 21. Of these, 137 daily papers are published in England; 4 in Wales; 22 in Scotland; 16, Ireland; 2, British Isles."

PAPER. American authorities calculate, that there are in the world 3985 paper-mills, producing yearly 950,000 tons of paper; about one half the quantity is printed upon, and of these 476,000 tons, about 300,000 are used by newspapers. The various Governments consume in official business 100,000 tons; the schools take 90,000 tons; commerce, 120,000 tons; industry, 90,000 tons; and private correspondence, another 90,000 tons. The paper trade employs 192,000 hands, including women and children" (*Church Standard*).

## NEW YEAR.

“A HAPPY NEW YEAR.” Well, but WHAT IS the NEW YEAR? when does it begin? Different nations have begun the year at different times, some in spring or autumn, some even in summer or in winter. Some have changed their starting-point—the French, at least, half-a-dozen times. Our present style was adopted in Romanist countries, at the bidding of Pope Gregory XIII. in 1583. Here, in England, we did not adopt it till 1752. Down to 1752, the historical year in England began on January 1, while the civil, ecclesiastical, and legal year began on the 25th of March, which led to much confusion of dates. In old books we constantly find both referred to, as a date written January 30, 1648-9, *i. e.* 1648 the civil and legal year, 1649 the historical year, *i. e.* according to our present calculation.

The ancient heathen used to make much of the recurrence of New Year's Day. Some of them said that only good words should be spoken on that day, because all things are wrapped up in their beginnings, and therefore that day should be the beginning of future good.

The giving of presents has always been a prevailing custom over Europe. In Rome, the Emperors made the New Year's presents a very heavy tax upon the people. Among modern nations, the French celebrate the day with the most profuse extravagance. Smith, in his book on ‘Games and Festivals,’ says, “It is estimated that the amount spent upon bonbons and sweetmeats alone in Paris for that day exceeds £20,000 sterling; while the sale of jewellery and fancy articles in the first week of the year is computed to be one-fourth of the sales during the whole twelve months! In our own country, the fashion rose to the highest pitch in the Tudor period, and the last sovereign of that dynasty received from her household brilliant *étrennes* of money, jewels, and wearing apparel.

JANUARY takes its name, as is well known, from Janus, to whom the Romans dedicated this season. They represented

him with two faces—one, that of an old man looking back upon the past; the other, that of a young man looking forward to the future. He had a key in one hand, and a staff in the other—the symbol of his opening and governing the year.

**CASTING PAST SINS INTO THE SEA.** A strange scene was witnessed by an English visitor at Odessa, on the first day of the present Jewish year. Late in the afternoon, a large number of the 50,000 or 60,000 Jews living at Odessa went down to the sea, for the purpose of throwing the last year's sins therein, to begin the New Year with a clear conscience. They stood in groups, closely packed together, looking towards the water, reciting prayers or reading psalms, or a portion of Isaiah. Some of the people turned their pockets inside out and shook them towards the sea. Others merely made a sign of throwing stones into it.

**THRIFT.** There is a singular custom still observed in Queens' College, Oxford, on New Year's Day, of bringing in the Boar's Head into the hall for dinner, and presenting every guest with a threaded needle. There are three different colours—red for medicine, black for divinity, blue for law. The origin is uncertain, but it is supposed to be meant as symbolical of thrift for the coming year.

**ONLY BE PATIENT.** At the beginning of a New Year, it is, as one says, as if the good Lord gave each of His people a present of a beautiful case with three hundred and sixty-five letters in so many drawers, one to be opened every morning, with a special message for the day. But we would fain be always looking forward, and opening them when we choose. Perhaps our birthday is in April, and it is now only January,—we should like to get on a little faster, as the time draws near. Or, we are looking for some important event to happen in September—we are expecting to leave the country, or enter upon some new work, and we should very much like to see what the letter for that day says! But God says—No, be patient—take each day as it comes. Begin every day



with receiving God's message for the day. Fulfil each day's duty faithfully, "as to the Lord ;" and leave the rest of the year and of your life with Him.

THREE R'S. It would make a good motto for a New Year—Remember the three R's. The Christian's obligation,—to be more and more Receiving—Responding—Reporting. Receive God's gifts and messages ; Respond to God's calls ; Report God's goodness.

TWO QUESTIONS. What has the Old Year taught ? What has the New Year brought ?

"WE STAND upon the boundary of a New Year, looking along the way on which we must go, and wondering whither will it lead us ? What shall we find in this strange country ? There are vague guessings and fond hopes ; there are whispered fears and strong wishes. But over all lies uncertainty—a mist that spreads about the valleys, and creeps half up the hillsides, chilling and dismal. Life itself is so frail, and our hold upon things that are more than life to us is altogether so insecure, and in the past there is so much of failure ; and however long our life may be, there is so much less of it left to us now, so we look away and fear.

"But here at our right hand is our loving Father. He has gone forth all along the way. He arranges ; He provides. Right into my heart there comes the warm, comforting gladness of the blessed presence. 'Dear child,' saith He, 'have I ever failed thee ? Has the provision ever run short ? Has My guidance ever led thee to a wrong path ?' Stand upon the boundary line, and look back as well as forward. Oh, how wisely has He led us all along our way ! How infinite His love has been ! How bountifully He has dealt with us ! How pitiful and patient ! How often He has forgiven, and at what infinite cost ! How wonderfully delivered, how graciously restored us ! Lo ! He is mine ; and I am His. He leads me along the new way. He encompasses me with the wings of His love. 'The God of my mercy and love prevent me.' Surely our grateful faith wakes up with a new song to greet

the New Year. 'I will fear no evil, for Thou art with me.'"

A little lad, during the American War, was his widowed mother's comfort and joy. One day, as the poor woman was trying to scrape the flour from the sides and bottom of the barrel, to help out the day's supply, the lad cried out, "Mother, we shall have some more very soon, I know."

"Why do you say so, my boy?" asked the mother.

"Why, because you've got to scraping the barrel. I believe God always hears you scraping the barrel, and that's a sign to Him that you want another." And before the day was over, the fresh supply had come. We may have come to the bottom of the barrel. Then look up for more. Brother! have a "*tremendous faith*" in the providence—the providing—of our God.

(Does the New Year begin with cares?) "One of the earliest Arctic explorers, the discoverer of Iceland, is said to have carried with him a number of ravens; and when he wanted to know where the land lay, he would loose one of the birds, and then follow the direction of its flight. A right good use for our croaking cares: let them fly away to the Lord, and let us follow them until we rest in Him" (*Mark Guy Pearse*).

### OBLIGATION.

MOST PERSONS acknowledge their obligation. They say, "Yes, I know I *should* do so;" but they spoil it by adding, "And I will *by and by*."

IN PROPORTION as we hold responsible posts, the neglect of duty is so much the greater. A lighthouse-keeper neglecting to light the lamps incurs the greater condemnation, because he is in a measure risking the property and lives of his fellow-creatures.

BECAUSE men are sinful they do not cease to be God's creatures. Neglect does not release from accountability.

"OUGHT" is an important word, but used in different

senses. "You *ought*," says one, "to see my roses ; they are so beautiful,"—there is the thought of pleasure. "You *ought* to sell that old silver to Mr. A—— ; he gives the best price of any one,"—there is the thought of profit. "You *ought*, my dear boy, to speak more respectfully to your father,"—there is the charge of duty. "You ought not to lose a post without writing to secure your place,"—there is the thought of interest. But when we say to the unchanged sinner, "You *ought at once to turn to Christ*,"—all these, and more than these, are involved in the force of the imperative obligation.

### OBSERVATION.

"The difference between men consists in a great measure in the intelligence of their observation. The Russian proverb says of the non-observant man, "He goes through the forest, and sees no firewood" (*Smiles*).

GALILEO. "Many," says the same writer, "before Galileo, had seen a suspended weight swing before their eyes with a measured beat ; but he was the first to detect the value of the fact. One of the vergers in the cathedral at Pisa, after replenishing with oil a lamp which hung from a roof, left it swinging to and fro ; and Galileo, then a youth of eighteen, noting it attentively, there conceived the idea of applying it to the measurement of time. Fifty years of study and labour elapsed before he completed the invention of his pendulum—an invention, the importance of which, in the measurement of time, and in astronomical calculation, can scarcely be overestimated. In like manner, Galileo, observing the magnifying effect produced by two of a spectacle-maker's glasses accidentally placed together, was led to the invention of the telescope, which was the beginning of astronomical discovery."

WHILE CAPTAIN (afterwards Sir Samuel) BROWN was occupied in studying the construction of bridges, with the view of contriving one of a cheap description to be thrown across the Tweed, near which he lived, he was walking in his garden one dewy autumnal morning ; his attention was

arrested by a tiny spider's web, suspended across his path. The idea occurred to him, that a bridge of iron ropes or chains might be constructed on the same principle, and the result was the invention of his Suspension Bridge.

Mr. Smiles gives many other examples in the chapter on "Helps and Opportunities" in his 'Self Help,' commending the habit of unwearying industry and patient observation. "Accident," he says, "does very little towards the production of any great result in life, though sometimes what is called 'a happy hit' may be made by a bold venture. The old and common highway of steady industry and application is the only safe way to travel."

SIR I. BRUNEL took his first lesson in forming the Thames Tunnel from the tiny shipworm; Galvani, of the wonderful action of electricity, from observing the twitching of a frog's leg. Stothard learnt the art of combining colours by closely studying butterflies' wings, &c.

### OLD AGE.

NEVER TOO LATE TO LEARN. It is surprising how many of our great scholars have been late learners. Sir Henry Spelman did not begin the study of science till he was between fifty and sixty years of age. Franklin was fifty before he entered upon the study of natural philosophy. Dr. Arnold learned German at fifty, to be able to read Niebuhr in the original. James Watt, when about the same age, working at his trade as an instrument-maker in Glasgow, learnt French, German, and Italian, to enable him to read the valuable books in those languages on mechanical philosophy. Handel was forty-eight before he published any of his greatest works. Brindley and Stephenson did not learn to read and write until they reached manhood.

ALAS! THE OLDEST SOMETIMES NEVER DO LEARN. John Wesley wrote of the landlord of Okehampton, that he was upwards of ninety, having lost neither sight, nor hearing, nor teeth; and yet he had not the most dim conception of that for



which he had been born, not more than a child of six years old ! Alas ! no uncommon case.

“BUT THOU REMAINEST.” The Rev. G. Everard, writing in ‘Home Words,’ tells how once his heart was moved in seeing the above words over the bookshelves, in the study of the Rev. Thomas Vores of Hastings. It was in the time of his old age, when his work was done, and he was the prisoner of a sick chamber. During some years before, one by one of those dear to him had passed away. A beloved wife had been laid in the grave. A true and faithful fellow-worker, once a bishop in a colonial diocese, had also been called to rest from his earthly toil. Others, who had worked with him, had one by one been taken away. And now he was alone, though yet not alone. This text stood before him as a reminder of God’s presence and faithfulness to the end—“*But thou remainest ;*” and in that he was able to find a staff strong enough to bear his weight, as he came near the end of life’s pilgrimage.

HOPE IN THE END. A clergyman (the Rev. J. W. G——) was in his earlier years incumbent of a church near Huddersfield. When there, a farmer came to live in the parish, and brought with him his grandmother. Being of a great age, the journey was almost too much for her strength. Immediately on reaching their new home, she was taken very ill, and appeared to be dying. Mr. G. was sent for. He found her to the last degree dark and ignorant, and without the least concern for her present and future state. She told him she had lived a careless, thoughtless life ; never been to church or chapel except once or twice in her early days, to “make fun” of the “Methodists.” He spoke to her most solemnly, and on leaving, with the deepest earnestness, asked her to say a short prayer for herself, the words of which he repeated to her slowly and solemnly. Next day he called, and inquired if she had said the prayer. She replied, in the same careless manner, “No ; I never even thought of it.” What could he do ? For three weeks he continued to visit

her regularly, never missing a single day except Sundays. At the end of that time she was as hard as at the first. Nothing seemed able to make the least impression upon her deadened conscience. Still the earnest pastor would not be discouraged. He made it a matter of most serious self-inquiry, "Am I taking the right course in dealing with such a case?" and of earnest prayer that what no human words could do, the Spirit of God, with whom is all power, would be pleased to do. At last, when pleading thus earnestly in prayer, a voice seemed to sound in his ears, "You've told her of the wrath of God, now tell her of the love of God; and, before you tell her, feel it deeply for yourself." He went once more to the cottage; it was at the end of a pleasant country lane. For half an hour he walked up and down that lane, meditating on the wondrous love of God to sinners, and God's mercy even to the most hopeless. Then, with his heart filled with holy warmth, he knocked at the door, went in, and poured out the "old, old story" to the hardened sinner. Tears filled his loving eyes, the fire was kindled as he spoke, and, better still, not from *his* eyes alone. For the first time a sign of feeling became visible, a tear dropped from the old woman's eye, and words came that showed the seed had not been lost. "Well, sir," she said, "I see I've been a hardened old sinner, but if I perish, I'll perish at His feet!" From that moment the change went on, light burst in upon her mind, and after a while she died, rejoicing in Him who is "able to save to the uttermost all who come unto Him" by faith; and her words were to the last the same, "I've been a hardened old sinner, but if I perish, I'll perish at His feet."

### OPPORTUNITIES.

A CHRISTIAN should be like the sea, always ready to enter any little creek, wherever found. It would be difficult to find any religious society a better example of embracing opportunities than the great British and Foreign Bible Society. Whenever any event occurs of national or general interest, it

is ever found stepping forward like a true friend, holding in its hand the Word of Life. When the Act was passed for the Emancipation of Slaves in America, at Lord Shaftesbury's wise suggestion, the Bible Society presented every emancipated slave with a copy of the Word, which tells of the truest and most blessed liberty. When the vast empire of China was more fully opened to our commerce, at the suggestion of the Rev. J. A. James, a plan of sending a million copies of the New Testament out to China was set on foot. When the Crimean war broke out, the Bible Society sent out 250,000 Bibles for the soldiers and those engaged at the seat of war. So in the time of the Lancashire famine, it brought food to many a hungry heart. At home, in every likely place, it scatters its gifts with a free and liberal hand—in institutions for the blind, the deaf and dumb, widows, orphans, &c. It places the Book in prisons, union-houses, hospitals, infirmaries, asylums, hotels, boarding-houses, police and railway stations. In every possible way does it watch for the opportunity to dispense its bounty—"in season, out of season." What an example to all Christian workers! and who could imagine the blessing which must have followed?

MAKING USE OF OPPORTUNITIES. "Your husband must be an exceedingly clever man," was the remark made to a lady, whose husband had accomplished a wonderful work, and been made a blessing to many. "No," was the wife's answer; "he is not cleverer than many other men. But the difference between him and all other people I have ever known is this—he *makes use of all his opportunities.*" Ah, if only we all did the same!

NAPOLEON used to say, "Every moment lost gives an opportunity for misfortune. I beat the Austrians because they did not know the value of time; while they dawdled, I overthrew them."

LOST THROUGH DELAY. "It was my lot," said the captain of a ship, "to sail in company with that ill-fated steamer, the *Central America*. The night was closing in, the sea rolling

high, but I hailed the crippled steamer, and asked if they needed help. 'I am in a sinking condition!' cried Captain Herndon. 'Had you not better send your passengers on board directly?' I said. 'Will you not lie by me till morning?' answered Captain Herndon. 'I will try,' I replied; 'but had you not better send your passengers on board now?' 'Lie by me till morning,' again said Captain Herndon. I tried to lie by him; but at night, such was the heavy roll of the sea, I could not keep my position, and I never saw the steamer more. In an hour and a half after the captain said, 'Lie by me till morning,' the vessel with its living freight went down, and the captain and crew, and a great majority of his passengers, found a grave in the great deep. But for this delay all might have been saved."

—WAIT FOR THEM. An old carpenter on Salisbury Plain once reproved a young Christian, who complained that he was unworthy to serve the Lord. "I used," he said, "to think as you do, but the Lord taught me by a crooked stick! One day my son went to a sale of timber, and in the lot he bought, was a piece so twisted and bent, that he said sharply, 'That will be of no use.' 'Wait a bit,' said I; 'don't throw it away. Lay it aside; there may be a place for it some day.' Soon after I was building a house. There was a corner to turn in it, that not a stick in the yard would fit. I thought of the crooked stick, and fetched it. It seemed as if the tree had grown for the very purpose; it exactly fitted. Then said I, 'There is a place for the crooked stick, and there is a place for me.'"

### OPPOSITION.

A certain amount of opposition is a great help to a man. Kites rise against the wind. Even a head wind is better than none. No man ever worked his passage in a dead calm. Let no man, therefore, wax pale because of opposition.

### ORDER.

MARTIN LUTHER, as all well know, had a life of constant harass and trials; yet he was a singularly happy man. He



performed his work easily too. He got through a vast deal of it comfortably by doing it "one thing at a time." In addition to his other work, he wrote some hundred volumes during his life. Without systematic labour it would have been impossible to accomplish such herculean work and enjoy it as he did.

JOHN WESLEY resembled Luther in this respect. He was travelling and preaching much of his time, and yet by his orderly way of working he found time to write thirty-two octavo volumes before he was seventy years of age. He was an easy toiler, and a happy one. No undue haste, no friction, no irritability, no fretfulness, ever marred the symmetry of his daily living.

AN ORDERLY FARM. "Recently we read of a valuable farm under the control of the following rules, which were printed, framed, and hung up in a conspicuous place, where the farm hands could see them daily, if not hourly :—

1. Perform every operation in the proper season.
2. Perform every operation in the best manner.
3. Complete every part of an operation as you proceed.
4. Finish one job before you begin another.
5. Secure your work and tools in an orderly manner.
6. Clean every tool when you leave off work.
7. Return every tool and implement to its place at night."

It need not be added, a farm under such arrangements was carried on with the greatest amount of satisfaction and comfort, both to the employer and employed.

THE ANALOGY OF THE FAITH. "There is a great difference between the sight of the several parts of a clock or watch as they are disjointed and scattered abroad, and the seeing them conjoined, and in use and motion. To see here a pin, and there a wheel, and not know how to set them all together, nor even set them in their due places, will give but little satisfaction. It is the frame and design of holy doctrine

that must be known, and every part should be discerned, as it hath its particular use to that design, and as it is connected with the other parts" (*Flavel*).

### ORDINANCES

—"are the Christian's breathing-times ; the deep channels for the water of life ; golden pipes ; the green pastures and still waters of the good Shepherd's fold ; God's table in the wilderness ; the wings of our earth-born spirits ; chinks through which the light of the upper sanctuary shines ; the lattice-work of the King's palace."

"When a man goes thirsty to the well, his thirst is not allayed merely by going there. On the contrary, it is increased by every step he goes. It is by what he draws out of the well that his thirst is satisfied. And just so it is not by the mere bodily exercise of waiting upon ordinances that you will ever come to peace, but by tasting of Jesus in the ordinances, whose flesh is meat indeed, and His blood drink indeed" (*McCheyne*).

PROFIT. A traveller and a merchant differ thus : a traveller goes from place to place to be amused ; but a merchant goes from port to port that he may take in his lading, and grow rich by trade. So a formal person goes from ordinance to ordinance, and is satisfied with the work ; but a godly man looks to take in rich lading, that he may go away and take with him some of the spiritual wealth of the Sanctuary" (*Spencer*).

### PAIN.

Much of the most useful work, and many of the most useful men the world has known, has been linked with physical weakness, if not with pain and suffering. As Shelley says of the poets,—“They learn in suffering what they teach in song.” “What is it” (asks Sir A. Helps) “that promotes the most and the deepest thought in the human race ? It is not learning ; it is not the conduct of business ; it is not

even the impulse of the affections. It is suffering ; and that perhaps is the reason why there is so much suffering in the world. The angel who went down to trouble the waters, and to make them healing, was not perhaps entrusted with so great a boon as the angel who benevolently inflicted upon the sufferers the disease from which they suffered."

NO SUFFERING need be only suffering.

PAIN, like a cunning sculptor, and suffering, are working slowly on the marble of our fallen humanity, bringing out in the hand of the designer the image of moral and spiritual perfection. Oh, how the angels must look and gaze, as they watch it coming out with increasing clearness and distinctness, and how we shall ourselves bless the kind hand that took the chisel, when we see and acknowledge how it has made us like unto Him !

## PARDON.

God never forgives by halves.

One of the great mistakes worldly men often make is, confounding *reprieve* with *pardon*. When judgment is delayed, they think it pardon. But what should we think of a spared criminal who would maintain, because he was spared, that he was set at liberty !

GRATUITOUS. "It is remarkable," says Archbishop Whately, "that the words in all European languages that express forgiveness and pardon, all imply free gift."

—EVEN FOR THE WORST. A very wicked man in Wolverhampton, when he came to die, was so overwhelmed at the thought of his past wickedness, that he felt it was too great to be forgiven. A Christian man who came to see him, assured him that to the very vilest sinner, on repentance and faith, there is pardon promised ; but the words seemed to have no effect. "I've been such a sinner," the man would still say, "that I don't think God Almighty *can* forgive me." "Very well," replied the visitor, "then you can do something greater than God. If your sin is greater than His

mercy, you must be greater than God." This thought first comforted the unhappy man; and he was led to see that there is forgiveness promised even to the worst of sinners.

LOSING THE BURDEN. The well-known illustration of the "Pilgrim's Progress" is perpetuated on Bunyan's tomb. "Not long since," said one, "I visited the tomb of Bunyan, in Bunhill Fields' Cemetery. There, on the top, is his recumbent figure carved in stone, while on either side are the representations of Christian and his burden. One pictures him bowed down beneath it, and the other losing it before the Cross. At the foot is the simple record of Bunyan's death—'August 31st, 1688: aged sixty.'"

LIBERTY TO THE CAPTIVE. Mr. Fleming, in his 'Fulfilling of the Scriptures,' mentions the case of a man who had been not only a notorious and abandoned sinner, but also so stupid and brutish that he was looked upon as almost beyond the reach of any means of grace. But when waiting the execution of the sentence of death in the prison of Ayr, Scotland, the Spirit wrought a wonderful change in his heart. This was followed by such a sweet sense of pardon, that when he came to the scaffold he could not cease crying to the people, "Oh, He is a Great Forgiver! He is a Great Forgiver!" and he added the remarkable words, "Now hath perfect love cast out fear. I know God hath nothing to lay against me, for Jesus Christ hath paid all, and those are free whom the Son makes free."

When the REV. HENRY BLUNT was dying, the doctor said to him, "Sir, you are drawing near the grave, and I think, if you have any accounts to settle, you had better settle them." Mr. Blunt replied, "I have no accounts to settle; I owe nothing to man, *and my Saviour has paid all my debts to God.*"

A FRENCH CRIMINAL. There was a notoriously wicked man taken and confined in one of the prisons in France. He was asked of what religion he was. The reply was, None. No chaplain or clergyman therefore went near him. It was a very sad case; they did not know what to do. A Scripture-



reader at last came forward, who was labouring in that locality, and having heard of the man, asked permission to try. Leave was given him, but he was advised not to enter the cell, as the man was dangerous. The Scripture-reader took his Bible in his hand, and stayed outside the door, reading aloud very slowly a part of Romans iv. When he came to the words, "To—him—that—worketh not,—but—believeth—on Him—that—justifieth—the—ungodly," a rough voice called out—"That's not in the Book." "Yes, it is," was the answer. "I won't believe it, unless I see it with mine eyes." The man at once went into the cell, and showed the words. "Then," said the criminal, "there's hope for me. I thought God was only a God for good, decent kind of people, and He didn't care for such a wretch as I am! But if that be in the Book, then there must be hope." From that time he became a changed man; and at last, when the day came for his execution, he went to the last scene of his earthly life with a firm hope, that though he suffered the just penalty of human law, he was delivered from the condemning power of the law of God.

ITS QUICKENING POWER. An artisan in the service of a rich Eastern master, by some imprudence got into an immense debt with an unmerciful creditor, who told him that unless he settled accounts before the close of the year, he and his family should be sold as slaves. It was impossible for the poor man to pay the debt; he might quite as well have tried to build up a tower like that of Babel in one night. Meanwhile, his master noticed that His work was falling off every week. One day he spoke about this to his steward. "Why, sir," the steward replied, "that poor fellow cannot possibly make good work. He cannot manage his tools, for his hands tremble; nor can he see well what he is doing, for his eyes are often filled with tears. He often sits down as in despair, and sighs heavily; and sometimes he makes himself drunk to forget his misery. A heavy debt is pressing upon him, sir; and until that is paid, he will not be able to make one good

piece of work." "Tell him, then, that I have paid his debt," the generous master said. The steward went up to the servant, and delivered the message. Picture to yourselves the joy of that poor man ! From that moment fresh vigour was poured into his veins. His hands trembled no more, nor were his eyes dimmed with tears ; he swung his hammer with a will, so that it was a pleasure to see him ; his little dwelling rang with his merry songs, and he made his work even quicker and better than ever before.

### PARENTS.

NO ONE is a right-minded parent who is not willing to make sacrifices for their children ; and that not for the return of love, which is a kind of subtle selfishness, but for the good of the children themselves.

THE PARENT'S LIFE is the child's-copybook.

MOTHER'S TRUTH, says an old saying, keeps constant youth.

RICHARD BAXTER used to say, "I do verily believe, that if parents did their duty as they ought, the word publicly preached would not be the ordinary means of regeneration in the Church."

THE FIRST affecting thought to me, says Dr. Spring, on the death of my parents, was, the loss of their prayers.

"I'M FOLLOWING." Some time ago a gentleman was travelling in Switzerland, and was climbing up the rugged height of some glacier, and was cutting out footsteps for himself to climb by. He was doing it leisurely, when a voice from below called, "Father, mind you cut out an easy path, for I am following you." It was the voice of his child, and the simple words reminded the man that he was a father. A voice within his own breast, applied the words to parental obligations in more serious matters.

THE APRIL OF CHILDHOOD. "Be very vigilant over thy child in the April of his understanding, lest the frosts of May nip his blossoms ; while he is a tender twig, straighten him ; whilst he is a new vessel, season him ; such as thou makest

him, such commonly shalt thou find him. Let his first lesson be obedience, and his second shall be what thou wilt. Give him education in good letters, to the utmost of thy ability and his capacity. Season his youth with the love of his Creator, and make the fear of his God the beginning of his knowledge. If he have an active spirit, rather rectify than curb it, but reckon idleness among his chiefest faults. As his judgment ripens, observe his inclination, and tender him a calling that shall not cross it. Forced marriages and callings seldom prosper. Show him both the mow and the plough; and prepare him as well for the danger of the skirmish as possess him with the honour of the prize" (*Quarles*).

ANSWERED PRAYER. At a meeting in London for special prayer "for the children of Christian parents," the Rev. Marcus Rainsford delivered an address on "The Encouragement to Parental Prayer." In the course of his address, he related the following circumstance, which happened in Ireland. At a meeting for united prayer, an aged gentleman was pleading very earnestly for his own son, an abandoned prodigal. While in the act of prayer, a drunken brawl was heard outside, which occasioned a temporary interruption of the service. After the audience had dispersed, and the minister of the chapel was alone in the vestry, a stranger knocked at the door. On being admitted he asked for advice and prayer, saying, that in company with six riotous companions he was passing the church, when his attention was attracted by a loud voice within, and after listening awhile, he exclaimed with an oath, "There's my old father preaching." Presently he heard an earnest prayer for himself. Even in the midst of his drunken revelry, the arrows of conviction pierced his heart. He quitted his companions, and now came to seek the minister's aid, exclaiming, "My mother's prayers of long ago are answered, as well as that prayer of my father." Under God's blessing, this young man became a converted man.

## PATIENCE.

ABANZIT, the natural philosopher, while residing at Geneva, had one of the most severe trials of patience which could well befall any man. Amongst other things, he devoted much time to the barometer and its variations. During twenty-seven years he made numerous observations daily, recording them on sheets prepared for the purpose. One day, when a new servant was installed in the house, she began by "putting things to rights." Abanzit's study, amongst other rooms, was "made tidy." When he entered it, he asked, "What have you done with the paper that was round the barometer?" "Oh, sir," was the reply, "it was so dirty, I burned it, and put the clean one in its place." Abanzit crossed his arms, and after some moments of internal struggle, said, in a tone of calmness and resignation, "You have destroyed the results of twenty-seven years' labour; in future touch nothing whatever in this room."

"OH, IMPATIENT ONES," writes Beecher, "did the leaves say nothing to you as they murmured, when you came hither to-day? They were not created this spring, but months ago, and the summer just begun will fashion others for another year. At the bottom of every leaf-stem is a cradle, and in it is an infant germ; and the wind will rock it, and the birds will sing to it all summer long; and next season it will unfold. So God's working for you, and carrying forward to the perfect development all the processes of your lives."

TO LIGHTEN OUR BURDENS. Two girls were on the road to a large town. It was fair-time, and they had each to carry a heavy basket full of fruit on their heads. One girl was heard to groan and grumble all the way; the other was happy and merry. "Bridget," said one, "how can you sing and be merry? your basket is just as heavy as mine, and you are not stronger than I am." But Bridget said, "I have a secret, by which I put something into my load, which makes it so light that I can scarcely feel it." "Ah," said her companion, "and what can that be? I wish I had your secret,



to make my basket lighter ; do tell me what it is." " It is a thing of great price which I have put in my load, but it cannot be bought. I call it *Patience*."

## PEACE.

Great peace and great crosses generally alternate.

We must live by faith if we would live in peace.

FALSE PEACE is pleasant for a time, it may be, as the bark of our confidence is drifted leisurely down the stream ; but when it comes to the rapids we must expect the crash !

NOTHING can give peace to him who is at enmity with his own conscience.

THE GREAT REASON why peace is such a blessing is because it puts the soul in a right state to receive other blessings. As in a nation, when trade increases, and manufactures are extended, more persons marry and are happy than in times of war ; so it is with individual souls. You cannot fill a vessel that is not held still.

FALSE PEACE. There are various kinds of peace which may serve, by way of contrast, to illustrate true Christian peace. " There is peace," says the Rev. F. W. Robertson, " for example, in the man who lives and enjoys himself, with no noble aspiration urging him on to gain the rest of God : that is peace, but it is merely the peace of toil. There is peace upon the surface of the caverned lake, which no wind can stir : but that is the peace of stagnation. There is peace among the stones which have fallen and rolled down the mountain's side, and lie there quietly at rest : but that is the peace of ruin and decay. There is peace in the hearts of enemies, who lie together side by side in the same trench of the battle-field ; the animosities of their souls are silenced at last, and their hands are no longer clenched in deadly enmity against each other : but that is the peace of death. But oh ! how different is the peace of the Christian ! It is not the peace of exhaustion, nor the peace of satisfied sensualism, nor the peace of mental torpor and inaction, nor the peace of

apathy, nor the peace of death ; no—it is the peace which attends pardon, and renewal, and consecration, and activity, and life, in its fullest and most perfect plan.”

AMNESTY. An incident in Grecian history may illustrate the peace of reconciliation. Thrasybulus was one of the chief men of Athens, about the year 400 B.C. He came to the head of affairs after many political changes, which had left behind them great bitterness of feeling. To prevent the existence of heart-burnings, and to secure peace among the Athenians, Thrasybulus exerted his influence to secure the passage of a law which they called *amnestia*, from the Greek word signifying, *no recollection*, or *no memory*, and from which our word *amnesty* comes. The law provided that all former wrongs should be forgotten, and the people pledged themselves henceforward to live lovingly and peaceably towards each other, and as if all the wrongs and offences of the past had never taken place.

THE SWEETNESS OF PEACE. The true peace the Christian enjoys is a peace not only on the brow, but in the breast ; not only in the looks, but in the conscience. It is a silent calmness, a holy quietness ; yes, even in the remembrance of wasted years. “It is a holy boldness before God and man. It is a healed conscience, though aware of its guilt. It is an assurance of victory, even in full view of all the world, the devil, or death, or judgment can do to alarm the soul. This peace is a blessing greater than all other blessings. Philosophy cannot bestow it, for it cannot cleanse from sin. Good works cannot secure it, for they cannot justify. Search through every mine of earth ; shake every tree that grows upon its surface ; open every door the world can present ; yet peace like that of which we speak cannot be found” (*Dr. Newton*).

—AND HAPPINESS. “How different is peace from happiness. Happiness is the result of harmony between our wants as creatures and the world without ; peace is the harmony between us as spiritual beings and the Father of our spirits.

The one is as changeable as the objects or circumstances on which it for the moment relies ; the other is as unchangeable as the God on whom it eternally rests. We may thus possess at once real happiness and real peace ; yet either may exist without the other. Nay, more : happiness may be destroyed by God, in order that the higher blessing of peace may be possessed ; but never will He take away peace to give happiness. Happiness without peace is temporal ; but peace along with happiness is eternal " (*Dr. Norman Macleod* ).

" A YOUNG GIRL of seventeen was sent from home to a school where she had many privileges. She worked hard at her lessons, doing in one year more than many girls in three. At this time her heart was touched by God's Spirit. After weeks of prayer and earnest inquiry, she gave herself unreservedly to the Saviour, and found great peace of mind. The next year she was laid low with an attack on the brain. Her life, so full of promise, seemed ebbing away ; but the danger passed. Health was gradually restored. But what was the cause ? It was due, under God, to the quiet, deep, calm peace which possessed her heart. Her medical adviser stated, that had there been the slightest mental struggle or fear, it must have been fatal to life or reason. She had given herself unreservedly to Christ, and she had a blessed reward. She had ' perfect peace ' in the hour of danger ; and this, in God's hand, was the means of her recovery " (*Rev. G. Everard* ).

THE BIRD IN THE CHURCH. One warm Sabbath morning, the doors of a church were open. During the progress of the service a bird entered, and flew up to the vaulted roof, and tried with every effort it could to make its escape. There sat, in one of the pews, a woman who had been under deep conviction of sin, and had for months been seeking peace of mind without finding it. Her eye was attracted by the bird. She watched it fluttering from window to window, across the roof, and back again to the window, and the thought came to her mind, " Oh, foolish bird, why strive

to get out there? Is not the door wide open?" Still it pursued the same course, till, when its wings were weary, and all hope of escape seemed to be abandoned, it lowered itself into the body of the church, saw the open door, and was out in a moment, singing a song of praise over its release, and resting on the branches of a tree.

When the bird was gone, the thoughts of this woman turned to her own state of mind. "I have been acting," she thought, "just like that foolish bird. I have been seeking escape in ways in which it is not to be found. Yet how simple is the way of finding what I want through Christ, had I but seen it." The thought brought thus so simply to her mind led her to turn her faith directly to Christ, and she soon entered into peace in believing. And whilst the bird was making melody in the tree over its escape, she commenced making melody in her heart unto the Lord for His mercy to her.

### PEACEMAKERS.

"It would be very desirable," says Buck, "to follow the example of the excellent Dr. Cotton Mather, who formed a society of peacemakers, whose professed business it was to compose differences and prevent lawsuits. It was his laudable ambition to be able to say he did not know of any person in the world who had done him any ill-office, but he had done him a good one for it. The Greeks had their ἀμνηστια, whereby they took an order that all old wrongs and injuries should be buried and forgotten amongst them. The primitive Christians had their agapes (love-feasts) for the like purpose. In this, therefore, let us set good examples in our own lives, lest it be objected to us as it was to Philip, who, offering himself as umpire to another nation, was desired to make peace at home first, settle his own state and family better, and then he would be able to manage others"

Two PERSONS came to a clergyman to have a dispute settled, each believing the other to be in the wrong. He heard the



disputants quietly, and then said, "Let the innocent forgive the guilty."

A LADY STOPPING A FIGHT.—Mr. Stoughton said : "I was greatly struck by a story told me by a lady who has been working for many years in Gospel Temperance work. She was going along the street one day with her husband, when she saw two men fighting. She went up to them and asked them to desist. They did so. Then she said, 'Are you going to stop in the town?' 'No,' they said; 'we are going away at six o'clock.' It was then four o'clock. She said, 'Come to my house and have tea!' They looked surprised, but after a little hesitation accepted the invitation. They went with her, had tea, and then the lady said, 'Perhaps you would like to hear me sing something?' They said, 'Yes, we should,' and on her asking them what they would like, they proposed a public-house song. The lady had much visited the public-houses, and knowing the song, she sang it, there being nothing in the least morally objectionable in it. 'Now,' said the lady, 'I have sung something to please you, and I want to sing something to please myself.' She then sang one of Mr. Sankey's solos, and the men were melted to tears. She next spoke to them about their souls, and having seen them off at the station, made earnest prayer for their conversion to Christ. About two years afterwards, the lady was speaking in a mission-hall in the same town, and when the meeting was over a man came up to her and said, 'Don't you remember me?' She said, 'No, I haven't any knowledge of you.' He said, 'Don't you remember stopping me and another man fighting?' The lady then remembered the circumstance. He said, 'What you then said and did was the means of my conversion. I am now working for the Lord.'"

#### PERSECUTION.

A YOUNG WORKMAN in the Black Country was converted to God, and was in consequence subjected to great persecution

from those who were employed with him in the forge. One day he was stripped naked, and placed in front of one of the furnace fires, while a number of men and lads stood round, using filthy language and uttering terrible blasphemies. They threatened to keep him where he stood until he swore, but he remained silent ; till at last one, in whom some little feeling of humanity was left, delivered him from his tormentors. The clergyman of the parish, hearing of it, asked him how he felt when in that fearful state. "Sir," was the simple answer, "*I never felt that Jesus was so near me.*"

### PERSEVERANCE

Like raising heavy weights, all the labour is lost if it be not kept up to the end.

—is a very different thing from *regularity*. A man of business may go every morning all the year round to his work, and do the same kind of work in the day, and yet be a most fickle and inconstant man. Regularity is only like clock-work. Perseverance is the effort of will, continuously directed to some settled purpose.

THE WALL OF ST. PAUL'S. When the wall of old St. Paul's was pulled down to make room for the present building, Sir Christopher Wren came to a big piece of old wall of a very formidable character. He gave orders for a battering-ram to be prepared. It began its work, but at first made little impression. Not so much as a stone budged, nor a piece of mortar cracked, till on the fourth day, at twelve o'clock, a crack was seen from the top to the bottom. Everybody was looking for the next blow, and directly it came, crash went the wall into a thousand pieces. The people said, 'Dear me, what a blow that was, to be sure !' But it was not that particular blow that knocked down the old foundation, but the succession of blows, of which that was the last required ; and so is it with all our efforts, which demand a succession of attempts.

AMONG the different games and races of Athens, there was one in which they carried a burning torch in their hand. If

they arrived at the end without its being extinguished, they obtained the prize. Thus they shall be saved, saith the Saviour, who endure to the end. It is not the man who makes a splendid profession for a season; it is not the man who appears to carry the torch of truth only a part of the way, that shall be crowned; but he who perseveres, and whose lamp is trimmed, and who holds fast his "confidence, and the rejoicing of his hope firm unto the end." Yet, alas! how many seem to bid fair for a season, but in time of temptation fall away. Epictetus tells us of a man returning from banishment, who on his journey towards home called at his house, and told a sad story of an imprudent life, the greater part of which being now spent, he was resolved for the future to live philosophically—engage in no business, be candidate for no employment, not to go to court, nor to salute Cæsar with ambitious attendances; but to study, and worship the gods, and die willingly when nature or necessity called him. Just, however, as he was entering his door, letters from Cæsar met him, and invited him to court, where, alas! he forgot all his promises, which were warm upon his lips, grew pompous, secular, and ambitious, and gave the gods thanks for his preferment. Thus many form resolutions in their own strength, make for a season some pretensions to seriousness, but are like the children of Ephraim, who though "armed and carrying bows, yet turned back in the day of battle" (*Buck*).

ST. ISIDORE. A Spanish boy, wearied with the drudgery of learning, ran away from school. As the sun grew hot, he sat down to rest beside a little spring that gushed from a rock. Whilst he reclined in the shade, he noticed that the constant dropping of the water had scooped out a hole in a hard stone beneath. The thought came to his mind, "If the light drops of water can by continual falling accomplish so hard a task, surely by constant learning I may overcome my unwillingness to learn!" He returned to school, persevered in his studies, and became famous in after years as a

great saint and doctor of the Spanish Church, St. Isidore of Seville.

ARAGO, when a boy, was much discouraged by the study of mathematics. But one day he found on the leaf of the cover of a text-book a short letter from D'Alembert to a youth discouraged like himself; the advice was, "Go on, sir; go on." That little sentence, said Arago, was the best teacher in mathematics I ever had. He did persevere, took one step at a time, and now all the world knows his fame.

THOMAS CLARKSON, when a young man, fired with enthusiasm and philanthropy, at a certain spot at Wodesmill, Hertford, resolved to devote his life to the abolition of slavery. The day was in June, 1785. It was a twenty years' struggle; but in the end, persevering effort was crowned with victory (see *Anti-Slavery Society*). After his death in 1825, an obelisk was erected by Mr. Arthur Gales Pullen to mark the spot where the resolution was first formed. It would be a good lesson to many young persons to make a pilgrimage to it, or, at least, to learn a lesson from reading of it.

THE REV. SPENCER THORNTON had often unsuccessfully urged an old parishioner to the duty of coming to public worship. At last the man was laid up in bed by illness. The curate, on hearing this, called upon him. Entering the cottage, he asked to see him; the old man, recognizing his voice, and perhaps hearing his request, called out rudely, "I don't want you here; you may go away." The next day Mr. Thornton again presented himself with inquiries after him, and an expressed desire to see him, calling out from the stairs, "Well, my friend, may I come up to-day?" Again he was answered, "I don't want you here." Twenty-one days successively did the patient clergyman come to the cottage, with the same request, and on the twenty-second he obtained admittance to the bedside of the sick man. Henceforth he was permitted to read God's word to him, pray by him, and



impart such instruction as was blessed to the poor man's soul. The aged sufferer recovered, and became one of the most regular attendants on the services of the Church as long as he lived.

### PLEASURE.

Everything in religion is a pleasure or a remedy. Pleasure must have the warrant that it is without sin, and the measure that it is without excess. He who has no government of himself has no enjoyment of himself.

The pleasure which is unshared by others is only half a pleasure.

"The men most to be pitied," says Smiles, "are those who have no command over themselves, who have no feeling of duty to others, who wander through life seeking their own pleasures ; or who, while performing good deeds, do so from mean motives, from regard to mental satisfaction, or from fear of the reproaches of conscience."

All our enjoyments are but blessings in bullion till grace and God's approbation stamp them as current coin.

ARIOSTO, in one of his romantic legends, tells us of a tree, many-branched and covered with delicate flowers ; but whoso shook this tree to win the fruit, found too late that not fruit, but stones of crushing weight came down upon his head. The sensualities which fools call pleasure are such a tree. They who seek its fruit become its victims (*S. Coley*).

PLEASURES OF SIN. "There is more bitterness," says Dyer, "following upon sins' ending, than ever there was sweetness flowing from sins' acting. You that see nothing but *well* in the commission will suffer nothing but *woe* in its conclusion. You that sin for your profit will never profit by your sin."

### POPULATION OF THE WORLD.

It is difficult to estimate exactly the population of the world, as the different accounts vary so much. The 'Bevöl-

kenung,' a well-known German statistical publication, gives the following as the present estimate :

	Sq. Kilo.	Population.	No. per Sq. Kilo.
Europe ...	9,730,576	327,743,400	34·0
Asia ...	44,580,759	795,591,000	18·0
Africa ...	29,823,253	205,823,200	7·0
America ...	38,473,138	100,415,400	2·6
Australia and Polynesia }	8,952,855	4,232,000	0·5
Polar Regions	4,478,200	82,500	
	<u>136,038,872</u>	<u>1,433,887,500</u>	<u>10·5</u>

The population of the civilized countries of the world has doubled since the beginning of the present century. The population of the whole world increases about 10,000,000 every year. Thirty years ago Great Britain had 24,000,000 of inhabitants, France, 34,000,000, the United States, 25,000,000. In 1882 the United States had reached 51,000,000, Germany, 45,000,000, France, 38,000,000, Great Britain almost 36,000,000.

The following is taken as a comparison of the different religions, from the Church Missionary Society's Almanack for 1881.

Non-Christians.	Jews ...	7,527,000
	Mahommedans ...	169,129,000
	Hindoos, including aboriginal races }	176,673,000
	Buddhists, Taoists, and Confucians }	502,547,000
	Pagans	168,653,000
	Religions not specified (heathens without a book- religion) }	8,976,000
	Total, Non-Christians	<u>1,033,505,000</u>

Christians.	{	Roman Catholics ... ..	190,315,000
		Protestants ... ..	115,218,000
		Greek Church ... ..	77,958,000
		Armenians and Copts, } ...	4,589,000
		Abyssinians, &c. } ...	
		Other Christians not specified	2,461,600
Total, Christians ...			390,541,600
Grand Total ... ..			<u>1,424,046,600</u>

According to this it appears, that of the whole population 60 per cent. are heathen; 12 per cent. Mahommedan;  $27\frac{1}{2}$  per cent. Christian. But of the Christian portion, only two 17ths are Protestants; that is to say, Protestant Christendom at present comprises only one-twelfth of mankind.

CAN IT be calculated *how many* human beings have lived in the world from its beginning? Some learned men profess to have made a calculation, which is probably more amusing than dependable. The number they reckon is, 36,627,843,275,075,846! One thought is suggested when dealing with such a subject,—What a conception it ought to give of the Infinite greatness of that God, who has created all these countless millions that have ever lived upon the earth; and what an idea of His goodness, who has fed them from His table, and made all nature to minister to their comforts; of His omniscience, who can take in at a glance all the histories in the most minute details, concerning each one of the vast total; and of His mercy, who has for so many centuries borne with the rebellion and ingratitude of so many millions of His creatures.

YET THE WORLD is, after all, VERY SMALL. In a publication called ‘Atheism and Scepticism,’ by Mr. Arthur Brandon, Chelsea, which offers “£20 award” as a challenge, the writer says, “It is estimated that, allowing two square feet of standing room to each person, the Isle of Wight would enclose with ease the whole population of the globe!”

A QUESTION. Has it ever occurred to the reader to make

an estimate of the money it must cost to provide for the many millions of human beings now living in the world? Suppose an average could be taken, reckoning all the rich and luxurious, who fare sumptuously every day, with the poor and destitute; taking account also of the infants and children, and many of the heathen tribes, who live on very little. Will the reader fill up for himself the following blank, taking an average of £10? or £20? more or less for each of the 1,400,000,000 who now people the globe, and putting down the result

...	...	...	...	...	£.....
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Then a similar average for the clothing of every man, woman, and child

...	£.....
-----	--------

Then adding in the same way for the houses where they live, varying from the royal palace, the lordly mansion, the splendid home, to the humble cottage and simple hut

...	£.....
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At the lowest estimate, such a sum must sound startling! Yet this is for a single year, and this, again, is apart from all the money required for the purposes of trade and commerce, railways, navigation, art, and pleasure, &c.

A SINGULAR CALCULATION is given in the 'Clerical World' for June 7, 1882. The following, based upon a careful array of statistics, is from the 'New Englander,' and will be read with interest. "Taking the average annual increment in France, and applying it to the whole human race, it will be found that six persons will increase to 1,400,000,000 persons in 4211 years: 1,400,000,000 persons was the estimated population of the world in 1863, and 4211 before A.D. 1863 brings us to 2348 B.C., the exact date of the Flood." A coincidence like this is, to say the least, curious!

## POOR.

HEATHENISM always made it a principle to exalt the top of society, but regarded it as undignified to care for the poor. Christianity cares for all, but has a special care for the poor and lowly. Christ spake few sayings exalting the great and



the high, but many against offending "one of these little ones."

GROTIUS, it is said, when returning from a visit to the death-bed of a poor but pious peasant, said to a friend, "I would give all my learning to have the simple faith of that poor man."

THE POOR IN OUR MISSION-FIELDS. As it was in the first setting up of the Christian faith, so it has been in the establishment of our modern Missions. Look at India, China, and elsewhere ; the largest proportion of the converts are gathered from the poor. Yet the liberality of these persons in supporting the Church and Church work is frequently a matter of the greatest surprise and admiration to the Church at home.

A YOUNG WOMAN who lay in bed in the workhouse, was asked what she was thinking about. "I was just thinking," was the answer, "what a change it will be from this workhouse to the palace of the Great King!"

POOR BUT ILLUSTRIOUS. I have often read deeply interesting lists of great men, who have risen originally from the lower strata of society. Beginning at the foot of the ladder by natural genius, and for the most part by plodding industry, they have climbed step by step to the top. Mr. Smiles, in his interesting works, gives several lists of eminent men, who began life as barbers, joiners, shoemakers, tailors, day-labourers, &c., and ended life with names enrolled amongst the annals of the great. A similar list might easily be drawn out for the heroes of the Christian Church. Among the great Reformers, *e. g.*, Huss was the son of a peasant, Luther the son of a miner, Calvin the son of a cooper, Melancthon the son of an armourer, Zwingle was a shepherd, Latimer the son of a farmer. Among theologians and preachers of later times, Archbishop Tillotson was the son of a clothier ; Isaac Barrow the son of a draper ; John Newton began life as a sailor boy ; Scott the commentator was the son of a Lincolnshire grazier, and worked on his father's farm ; Andrew Fuller was engaged in husbandry until twenty years of age ; Dr. Williamson, the

writer on Divine sovereignty, was the son of a small Welsh farmer; Dr. Pye Smith began his life in a retail shop; William Jay was a stone-mason; and the two names of universal celebrity, Jeremy Taylor and John Bunyan, might crown the list; the one was the son of a hair-dresser; the other, as everybody knows, the Bedfordshire tinkler.

We might add a long list of philanthropists and missionaries—George Whitfield was the son of an innkeeper; Henry Martyn the son of a miner; Joseph Lancaster, the pioneer of national education, the son of a basket-maker; Cranfield, so eminent for his ragged schools, was a small tailor; whilst of John Pounds, who began the ragged schools at Portsmouth, Dr. Guthrie says, "John Pounds is an honour to humanity, and deserves the tallest monument raised within the shores of Britain." A printer at Gloucester began the English Sunday schools, which perhaps deserves a monument higher still. A cobbler at Northampton began the first Baptist mission in India; and Morrison, equally illustrious in the mission in China, was a maker of boot lasts; John Williams, the martyr of Eromango, was apprenticed to an ironmonger. But the list is endless of the noble army of those who, though "poor," yet are honoured "as making many rich."

POOR BUT HAPPY. "An old and simple woman," said Cædicius, "if she loves Jesus, may be greater than was Brother Bonaventura." Want of learning, and inability to consider great secrets of theology, do not at all retard our progress to spiritual perfection. "Love to Jesus may be better promoted by the plainer understanding of honest and unlearned people than by the finer and more exalted specimens of great clerks that have less devotion" (*Jeremy Taylor*).

THE TREASURES OF THE CHURCH. The satellites of one of the Roman emperors, it is related, hearing that the treasures of the Church had been confided to St. Lawrence, carried him before the tribunal, and he was required to say where the treasures were concealed. He answered, that in three days

he would show them. On the third day St. Lawrence gathered together the sick and the poor, to whom he had dispensed alms, and placing them before the prefect, said, "Behold ! here are the treasures of the Church " (*Handbook of Illustrations*).

### POOR, RELIEF OF THE.

THE POOR of England were maintained voluntarily by the Church, and by the religious establishments, before the time of Henry VIII. When Henry VIII. dissolved the monasteries and religious houses, vast numbers of the poor were necessarily thrown upon the country, yet were forbidden to beg ; the penalty for begging was made very severe. The punishment for the first offence was whipping ; for the second to have the right ear cut off ; and death for the third. The present poor law originated in the reign of Queen Elizabeth, 1560. In 1580 there was paid for the support of the poor, £108,811 ; in 1748-50 the average was £730,000 ; between 1770-75, £1,500,000. The American war followed, and from that time to 1814 the amount of the rates for the poor regularly increased, the last three years averaging £6,123,177. From 1813-44 inclusive, the sums levied under the Poor Law Acts were £238,153,571, of which £190,369,632 was expended on the poor. From 1840—1881 inclusive, the amount received as the poor rates was for England and Wales £403,507,392, and for the United Kingdom, £464,517,798 ; the amount expended in actual relief of the poor being for England and Wales, £264,260,808. The poor rates for 1881 amounted to £14,340,592, more than one-third of this being expended in other purposes than the relief of the poor. The actual relief to the poor for the year ending Lady Day, 1881, amounted to 6s. 3d. per head of the estimated population, while the sums levied as poor rate was equal to 10s. 3d. per head.

DECREASE OF COST. In a speech on the Poor Law, delivered at Lancaster in 1881 by Mr. Hibbert, M.P., Mr. Hibbert said,

that the cost of the relief of the poor had materially diminished during the last ten years. In 1871 it was 6s. 11*d.* per head; in 1881, 6s. 3*d.*, and this in spite of the increase of population and depression of so many branches of national industry during that time.

Yet notwithstanding all the provision made, by public and private benevolence, it appears from the official returns, that in 1881, in the metropolis alone, 110 persons died from starvation!

The published returns of pauperism for January, 1881, which is the last complete return issued, shows that on that day there were 1,011,339 persons in receipt of parish relief. Mr. Purdy, who is at the head of the statistical department of the Poor Law Board, states that the number of applications for relief during a year are three and a half times the number upon the books at one time during the year: this makes a total of applications of 3,539,686, or about one in ten of the entire population. It has been said, that if we remember that there are at least as many people constantly upon the verge of pauperism as there are who apply for relief, this will make over 7,000,000 of the population of the country constantly on the verge of destitution, or about one-fifth of the whole of our people. Surely, such a fact should call for inquiry and for sympathy!

### POPERY.

The testimony of CHARLES DICKENS, by no means a prejudiced witness, was very striking. "I don't know," he wrote from Lausanne, "whether I have mentioned before, that in the valley of the Simplon hard by here, where (at the bridge of St. Maurice over the Rhone) the Protestant canton ends, and a Roman Catholic canton begins, you might separate two perfectly distinct and different conditions of humanity, by drawing a line with your stick in the dust on the ground. On the Protestant side neatness, cheerfulness, industry, education, continual aspiration, at least, after better things. On the Roman Catholic side dirt, disease, ignorance, squalor, and



misery. I have so constantly observed the like of this since I first came abroad, that I have a sad misgiving that the religion of Ireland lies as deep at the root of all its sorrows, even as English misgovernment and Tory villainy.

And again he says, "As to the talk about their opposition to property and so forth, there never was such mortal absurdity. If I were a Swiss with a hundred thousand pounds, I would be as steady against the Roman Catholic cantons and the propagation of Jesuitism as any radical among them, believing the dissemination of Roman Catholicity to be the most horrible means of political and social degradation left in the world."

ADAM SMITH says, "The Church of Rome is the most formidable combination that was ever formed against the authority and security of civil government, as well as the liberty, reason, and happiness of mankind."

BISHOP WILBERFORCE never said a truer thing than this, "Evasion seems to me to be the very clinging curse of everything Roman and Romanistic."

THE ARTICLES of the CHURCH OF ENGLAND. It should not be forgotten, that of the XXXIX Articles of the Church of England, XXII contain protests against the false doctrines and errors of the Church of Rome.

LUTHER was perhaps the most determined opponent the Church of Rome ever had, yet he well said for himself, "I am more afraid of my own heart than of the Pope and all his cardinals. I have within me the great Pope—Self."

## PRAISE

—"is the only employment in which self finds no part. In praise we go out of ourselves, and think of Him to whom we offer it. It is the most purely disinterested of all services. It is gratitude without solicitude, acknowledgment without petition. Prayer is the overflowing expression of our wants, praise of our affections; prayer is the language of the destitute, praise of the redeemed man. If the angelic

spirits offer their praise exempt from our mixture of infirmity and alloy, yet we have a motive for gratitude unknown, at all events, to the angels: they are unfallen and holy beings; they cannot say, as we can, ‘Worthy the Lamb, for He was slain for us.’ Prayer is the child of faith, praise of love; prayer is prospective, praise takes in its wide range enjoyment of present, remembrance of past, and anticipation of future blessings; prayer points the only way to heaven, praise is already there” (*Hannah More*).

I SEE A DOXOLOGY. A little boy, taking a walk one bright morning, when the sun was shining in its power, and all nature seemed to smile in beauty, turned to his mother and said, “Mother, I see a doxology—Praise God from whom all blessings flow.”

—HELPS TO KEEP OUR BLESSINGS. “Many favours which God gives us,” says old Fuller, “ravel out for want of hemming, through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth strengthen the quiet possession of them.”

FAITH brings forth praise. He who can trust will soon sing. God’s promise, when fulfilled, is a noble subject for praise, and even before fulfilment it should be the theme of song, like Judah in the day of Jehoshaphat (2 Chron. xx. 21—25).

“PRAISING CHRISTIANS are very few in number and very faint in their work; they bear scarce any proportion to praying Christians. We shall not go far astray if we say that God hears a hundred prayers for every song of praise” (*Power*).

## PRAYER.

“WE FEEBLE MORTAL MEN have the privilege of speaking to our Maker. We utter words here, or pour out our desires in the closet; or when walking in the street, or engaged in our daily employment, we breathe an ejaculation. The word may be scarcely louder than a whisper, it may be

inaudible to our neighbour, and yet it cannot die away into silence, nor can it be lost through blending with other sounds; nothing can drown it, nor prevent it reaching its destination. It passes beyond sun and stars, it enters the presence-chamber of the Almighty. Amid the ceaseless strains of praise, that whisper reaches the Divine ear, touches the Infinite heart, moves the Omnipotent arm. It brings forth troops of angels on ministries of mercies. It sets in motion long trains of events, and brings down showers of blessing on those who uttered it" (*W. Landels*).

"A DESIRE is a small matter, especially of the poor man; yet God regards the desires of the poor, and calls a good desire the greatest kindness. "The desire of a man is kindness" (Prov. xix. 22). A tear makes no great noise, yet it hath a voice. "The Lord hath heard the voice of my weeping" (Psal. vi. 8). It is no pleasant water, yet God bottles it up (Psal. lvi. 8). A groan is a poor thing, yet it is the best part of prayer sometimes; a sigh is less, yet God is awakened and raised up by it. A look is less than all these, yet it is regarded; breathing is less, yet the Church could speak of no more (Lam. iii. 56); panting is even less than breathing, when one is spent for lack of breath, yet this is all that some godly man can boast of, and it is heeded by the Almighty" (*Sheffield*).

THE VALUE OF PRAYER. "Prayer is the wealth of poverty, the refuge of affliction, the strength of weakness, the light of darkness. It is the oratory that gives power to the pulpit; it is the hand that strikes down Satan and breaks the fetters of sin; it turns the scales of Satan more than the edge of the sword, the craft of the statesman, or the weight of the sceptre; it has arrested the wing of time, turned aside the very scythe of death, and discharged heaven's frowning and darkest cloud in a shower of blessings" (*Dr. Guthrie*).

"For the most part, we should pray rather in aspiration than in petition, rather by hoping than requesting; in which spirit also we may breathe a devout wish for a blessing on

others, upon occasions when it might be presumptuous to beg it" (*Leigh Hunt*).

—AND HOLINESS. "He who prays as he ought will endeavour to live as he prays. He who can live in sin, and abide in the ordinary duties of prayer, never prays as he ought. A truly praying, gracious frame is utterly inconsistent with the love of, or reserve for, any sin" (*Owen*).

—AND WORKS. The Queen of Madagascar, gathering some of the palace officers together, said to them, "I am aware that many of you are numbered amongst praying people. I have no objection to your joining them, if you think it right; but remember, if you do so I shall expect from you a life worthy that profession. I know that praying people profess to be truthful, honest, and upright, to fear God, and benefit their fellow-men: if you do so, that will be right; if not, you will not be worthy of the profession you make."

"One of the Roman warriors attributed his victory to the fact that the gods favoured him because he begged for success with his drawn sword in his hand, and fought while he was crying to heaven for help. Prayer and works go together in God's economy of grace. Victories are won upon our knees; but praying should never hinder fighting, and conflict should never be urged as an excuse for neglecting prayer" (*Clergyman's Magazine*).

CONTINUED. The Rev. Philip Henry, after praying for two of his children who were dangerously ill, said, "If the Lord will be pleased to grant me this my request concerning my children, I will not say, as the beggars at my door used to do, 'I'll never ask anything of Him again,' but, on the contrary, He shall hear oftener from me than ever, and I will love God the better as long as I live."

ELEVATING INFLUENCE OF. "Sometimes a fog will settle over a vessel's deck, and yet leave the topmast clear. Then a sailor goes up aloft and gets a look out, which the helmsman on deck cannot get. So prayer sends the soul aloft, lifts it above the clouds in which our selfishness and egotism befog



us, and gives us a chance to see which way to steer" (*Spurgeon*).

ALWAYS AVAILABLE. "There is no limited time in the court of heaven for hearing petitions; it is not like the courts of earthly princes, for there is free access any day of the week, any hour of the day or night, any minute of the day" (*Bogan*).

DELAY IN ANSWERING. "They that have conduit water come into their houses, if no water come, they do not conclude the spring to be dry, but the pipes to be stopped, or broken. If prayer speed not, we must be sure that the fault is not in God, but in ourselves; were we but ripe for mercy, He is ready to extend it to us, and even waits for this purpose" (*J. Trapp*).

REALITY IN PRAYER. Remember, God respecteth not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how long they are; nor the music of our prayers, how methodical they are; but the divinity of our prayers, how heart-sprung they are. Not gifts, but graces, prevail in prayer" (*J. Trapp*).

A SECRET OF SUCCESS. A minister, observing a man on the road breaking stones, and kneeling to get at his work better, remarked, "Ah, John, I wish I could break the stony hearts of my hearers as easily as you are breaking these stones." "Perhaps, master, *you don't work on your knees*," was the reply.

JOHN WALSH. The eminent John Walsh of Scotland, went to France with five companions, to escape the wrath of Scottish persecution in 1606. Many examples are given of the power of his ministry whilst he was there. At one time, when he was minister of one of the French villages, a friar came to lodge in the house where he was living, and asked to be lodged there for the night. He was kindly received, and a bedroom was given him near Mr. Walsh's. Happening to be awake during the night, he heard a continued whisper, which troubled him, as he thought it came from the house

being haunted. Meeting a friend next day, the friend asked him how he had lodged. "Oh," said he, "very badly, for I heard a noise all the time, and lay awake. I always believed those Huguenot houses to be haunted, but I never proved it till last night." "Why," said the friend, "it was the minister at his prayers." "What, does the minister pray?" "Yes, more than any man in France." The friar was surprised, and determined to prove the truth of it. He asked to be allowed to remain another night. Before sunrise, says the narrative, Mr. Walsh came down and began his family exercise, as he was wont. He sang a psalm, read a portion of Scripture, commenting on it, and then prayed. The friar was astonished. But the evening came, and with it the same kind of exercise. Before going to bed he went to Mr. Walsh's door, to satisfy himself. There he heard not a sound only, but the very words, and such words! The next morning he spoke to Mr. Walsh, and opened his heart to him, acknowledged his ignorance, and asked for instruction. Most kindly did the minister receive him, bidding him welcome. The light entered his heart, and in it he walked from that time to his dying hour.

The CURÉ D'ARS said one day to an old parishioner, whom he saw daily in the church, absorbed in prayer, "My good friend, what do you say to our Lord in those long prayers which you make to Him every day?" "I say nothing to Him," was the reply; "*I look at Him, and He looks at me*" (*Missioner's Manual of Anecdotes*).

A LITTLE CHILD'S PRAYER. A little boy, six years old, had just died, and the weeping parents were seated in sorrowful silence about the fair corpse, when a journeyman mason entered the room, and asked permission to look at the boy. The request was at first denied, but he asked so earnestly, that leave was granted. Hastily but with much feeling he approached the bed, and gazed on the beautiful face. "You may wonder," he said, "that I feel so much moved; but God made use of that child to reach my hard and careless heart.

Some time ago I was coming down by a long ladder from a very high roof, and found your little boy standing close beside me when I reached the ground. He looked up in my face with childish wonder, and then asked frankly, 'Weren't you afraid of falling when you were up so high?' and before I had time to reply, he said, 'Ah! I know why you were not afraid. You had said your prayers this morning before you began your work.' My heart smote me at these words, for I had not prayed at all, and felt how little I deserved the Divine protection. But never have I forgotten to pray from that time to this, and by God's blessing I never will. Your boy was the messenger of God to me. His short life was not a useless life."

THE POWER OF WEAKNESS. A dear child some time ago had a drunken father. This child had been to the Sunday School, and there found Christ. But his father was an infidel as well as a drunkard, and vowed that if he went on praying in the house he would turn him out of doors. One night again the man found his child on his knees, and it seemed as if the fires of hell were kindled in his breast. He went to the room, took hold of the boy with a curse, and told him at once to pack up his clothes and leave the house. Poor child—drunkards' children have not many things to take away. But he took his little bundle, and went down to the kitchen where his mother was. He went up to her, and said, "Good-bye, mother." The mother said, "My boy, where are you going?" He replied, "I don't know; father says I can't stay at home any longer, because I have been praying." The mother knew it would do no good to remonstrate. She took her child to her bosom, and kissed him with a mother's love. He went to his little brother and kissed him, and bade him good-bye; then he went to his sister and kissed her; then he told his father that he would pray for him as long as he lived, and thus he left the house. He had not gone far before the father's heart was touched. He ran down the street to fetch him back, and said, "My boy, if religion will do this for you I want it."

And that child had the privilege of kneeling with the father and teaching him to pray, and further still, he led him to Christ.

SOMETIMES A PROTECTING SHIELD. Bishop Patteson, in his noble work in the Malanesian Missions, was often in great danger from the savage natives. Once, indeed, he told a friend, he was being led by natives to a secluded spot for the purpose of putting him to death there and then, when he begged a few minutes' rest in a deserted hut, where he knelt down, and committed himself to God's hands, to do with him as He would. On rejoining his would-be murderers, he noticed a change in their behaviour towards him, and after consulting together, they turned and led him back safely to his ship. Afterwards he learned that they had watched him at prayer, and decided, from his peaceful and holy looks, that he could not be the man who had lately killed a relation of theirs, and so should be spared their vengeance" (*Ford's Black and White*).

MR. WILBERFORCE. It is recorded in his diary, how in 1812 he was busily engaged in reading, thinking, consulting, and pleading the renewal of the East India Company's Charter. He was fully alive to the importance of the crisis with reference to the interests of Christianity, and its great influence on future missions. He thus wrote to his friend, Mr. Butterworth: "I have been long looking forward to the period of the renewal of the East India Company's Charter as to a great era, when I hoped that it would please God to enable the friends of Christianity to be the instruments of wiping away what I have long thought, next to the slave trade, the foulest blot on the moral character of our countrymen—the suffering our fellow-subjects (nay, they even stand towards us in the closer relation of our tenants) in the East Indies to remain without any effort on our part to enlighten and reform them, under the grossest, the darkest, the most depraving system of idolatrous superstition that almost ever existed on earth." The deepest anxiety was felt



by all Christians for the issue of the debate. "I heard afterwards," he writes, "that many good men were praying for us all night." Their prayers and efforts were crowned with success; and Mr. Wilberforce, when communicating the joyful news to his wife, writes, "Blessed be God! we carried our question triumphantly about three, or later, this morning."

MR. MOODY. If Mr. Moody's visit to England had done nothing else, the starting the midday daily prayer-meetings would have been a work worth coming for. The daily prayer-meeting at the Young Men's Christian Association, Aldersgate Street, was commenced by him, and has been wonderfully blessed, and is so still.

IN TRAVELLING. It is an excellent rule for timid Christians, if they have not courage or tact to speak for Christ, to lift up the heart in prayer for fellow-travellers. We meet with many an anxious, careworn face. Let us try in this way, if in no other, to help to bear their burdens.

BISHOP MCILVAINE, in a letter, mentions an interesting case which occurred in America. At one of the prayer-meetings after the battle of Chancellorsville, a fine young man came forward, and declared his peace in Christ, and asked the agent to write to his wife in New York, who had often been urging him to seek the Saviour, and tell her what joy he had found. The agent asked the history of the case, which was this. During the battle of Chancellorsville he was detailed for ambulance duty. While engaged in carrying away the wounded, he picked up a little book out of the trampled road. He did not look to see what it was, but put it into his pocket. Soon he came to a wounded man, and was about to remove him, when a surgeon said he was dying, and that it was no use attempting to do anything for him. The poor dying man said to the young man, "Pray for me; I am dying; pray for me." The other said, "I cannot; I don't pray for myself." "But you must pray for me; I am dying." The young man was greatly troubled. For the first time he wanted to pray. What could he do? He thought of the book. What was it?

He took it out. It was a copy of 'The Soldier's Prayer-Book,' put out by the Episcopal clergy in Philadelphia. On the first torn and muddy page was a *prayer for a dying soldier*. How remarkable ! He read it for that dying soldier. It was blessed to his own soul. He was captured, and carried to a prison in Richmond, and then the Spirit of God visited him with deep convictions of sin and great distress. He had now found the Saviour, and could pray with his fellow-soldiers, and tell them of Christ.

WILLIAM CAREY. When his heart was first set upon the condition of the heathen, before the way was made clear for him to go out as a missionary, he was never heard to pray without an entreaty for the abolition of the slave trade, and the conversion of the heathen.

### PREACHERS.

"THE CROSS is the strength of a minister. I, for one, would not like to be without it for the world. I should feel like a soldier without arms, like an artist without his pencil, like a pilot without a compass, like a mechanic without his tools. Let others, if they will, preach law and morality ; let others hold forth the terrors of hell and the joys of heaven ; let others drench their congregations with teachings about the Sacrament and the Church : give me the Cross of Christ. This is the only lever which has ever turned the world upside down hitherto, and made men forsake their sins. And if this will not, nothing will " (*Bishop Ryle*).

THE SPIRIT'S POWER. Suppose a blacksmith was sent for to mend a number of broken iron vessels, and make them into entirely new forms, and was told that he must do it without fire, what would he say ? Yet sinners' hearts are as hard and cold. Just as foolish are they who think that all that is needed to convert men, is to begin and go on trying to hammer the truth into them, and this will do it ! No ; those hearts must be melted, and be remoulded, and nothing will do it but the Holy Spirit's fire.

BRADFORD. Foxe thus describes Bradford's preaching: "Shortly he opened and reprov'd sin; sweetly he preached Christ crucified; pithily he impugn'd heresy and error; and earnestly he persuaded to a godly life."

MAXIMS FOR PREACHERS by one of themselves.

1. Generally speaking, the more attention the style of a preacher attracts, the less it deserves.

2. No teacher can teach his lesson until he has learned it himself.

3. The pulpit "I" is not necessarily offensive, unless printed in italics.

4. Preaching the Word, and preaching about the Word, are very different things.

5. In expository preaching, a really good division is an exposition of itself.

6. The preaching of foolishness must not be mistaken for "the foolishness of preaching."

7. The preacher who is proud of his sermon should be ashamed of himself.

8. A good illustration, like a sweet-toned bell, should at once invite and recompense attention to itself.

At the same time, like a well-constructed reading-lamp, its principal use should be to throw light on the subject in hand.

Besides this, however, if it is to fasten instruction on the mind, it must be driven home like a nail.

9. Much of the importance of a text, like that of a fossil, depends on its site. Hence the importance of preaching on the context as well as on the text!

10. To call a sermon "beautiful" is very equivocal praise (Ezek. xxxiii. 32).

"PAINT JESUS CHRIST upon your canvas, and then hold Him up to the people; but so hold Him that not even your little finger can be seen" (*Dr. Payson*).

CRITICAL OR PRACTICAL. "There are two ways of treating seed. The botanist splits it up, and discourses on its curious character; the simple husbandman eats and sows, and sows

and eats. Similarly, there are two ways of treating the Gospel. A critic dissects it, raises a mountain of debate about the structure of the whole, and relation of the parts, and when he is done with his argument, he is done ; to him the letter is dead ; he neither lives on it himself, nor spreads it for the good of his neighbours ; he neither eats nor sows. The disciple of Jesus, hungering for righteousness, takes the seed whole ; it is bread for to-day's hunger, and seed for to-morrow's supply " (*Arnot*).

A GOOD old farmer one day standing in the hay-field, with the rake in his hand, was asked what he thought of a certain preacher. " Oh, he's very good," he replied ; " but he rakes with the teeth upside instead of down. He smooths it nicely over, but he gathers nothing in."

A WHALER returning home from the fisheries gave a similar opinion, " He is a good preacher, but there are no harpoons in his sermons."

TWO PRAYERS to be used for every preacher : " O God, hold him up ! O God, keep him down ! "

UNCOMFORTABLE SERMONS. " I remember one of my parishioners at Halesworth," says Archbishop Whately, " telling me that he thought a person should not go to church to be made uncomfortable. I replied that I thought so too, but whether it should be the sermon or the worship that should be altered so as to avoid the discomfort, must depend on whether the doctrine was right or wrong."

## PRESENCE OF GOD.

" THE PRESENCE of God's glory is in heaven ; the presence of His power on earth ; the presence of His justice in hell ; and the presence of His grace with His people. If he deny us His powerful presence, we fall into nothing ; if He deny us His gracious presence, we fall into sin ; if He deny us His merciful presence, we fall into hell " (*Mason*).

" THE HIGHEST HEAVENS and the lowest hearts are God's chiefest dwelling-places. He hath indeed other places.



He dwelleth everywhere ; but in these two He manifests the peculiarity of His presence, and that peculiarity is the presence of His grace and comfort " (*Preston*).

" IF JESUS CHRIST be with thee, no enemy can hurt thee. If Jesus Christ be from thee, no friend can help thee."

PAIN. How many of our sweetest realizations of the presence of Jesus Christ have come to us through pain !

LINNÆUS. The celebrated Linnæus testified in his conversation, writings, and actions, the greatest sense of God's presence. So strongly indeed was he impressed with the idea, that he wrote over the door of his library : "*Innocuè vivite, Numen adest*—Live innocently : God is present."

### PRESERVATION FROM DANGER.

DR. LEIFCHILD relates that he was once preaching upon Ps. ciii., and enlarging upon the singular protection afforded to some persons while in an unconverted state, which had afterwards been graciously blessed to them ; adducing one or two instances which he had known. After the service, he returned to the house where he was staying. It was the house of a lady who had been one of his hearers. When she appeared, he was surprised to observe that her countenance bore the trace of deep emotion. Upon his noticing this, she said, " Oh, sir, what a train of thoughts you have awakened in my heart this morning by your discourse ! What mingled feeling of sorrow for forgetfulness, shame for ingratitude, and wonder in reflecting upon the riches of Divine goodness and condescension with relation to myself ! " She then told him the incidents of her history. Many years before, she was staying at Margate for the restoration of her health, which had been enfeebled by the gaiety and dissipation of a worldly life. While there, she used frequently to go to Ramsgate, driving in her own carriage a horse which, though occasionally high-spirited, was generally quiet and docile. In some places the road ran at no great distance from the tall chalk cliffs, and at such a place one day she was met by a brewer's dray,

Unfortunately the rumbling noise made by the heavy vehicle, with the cracking of the driver's whip, so terrified the lady's horse that he suddenly reared, and then backed towards the cliff, the edge of which was soon reached, despite all her efforts to soothe him. At length the lady was thrown from the carriage, and fell over the cliff. This overthrow caused the animal to plunge madly forward, and draw the empty carriage from the edge of the cliff, and so he escaped. A man who had witnessed the whole, came forward, and others ran to the beach, expecting to find a mangled corpse; but, mercifully, the fall had been broken by a projecting portion of the cliff, and on this the lady was lodged. There she lay, stunned and unconscious, till by kind hands she was released. Most wonderfully, she had received no dangerous bruises, and on recovering consciousness, was able to walk home—a wonder to the spectators, snatched, as it were, from the jaws of death. Yet, strange to say, this signal deliverance had no spiritual influence on the lady at the time, and was almost forgotten, till the sermon that morning brought it back vividly to her remembrance. “But now, sir,” said she, “for the future, I beg of you to omit no opportunity of urging upon me to show my gratitude in all those ways in which I may be able. I should wish to consecrate my all to God's service and His glory from this day forth.”

WHEN THE RING THEATRE at Vienna was burnt down, the Bible Society's dépôt, just adjoining, contained £1000 worth of books, all in an inflammable form, ready for binding. Their building was separated from the burning theatre only by a thin wall. It appeared at the time as if nothing could stay the fire from destroying, or, at least, seriously damaging, their property; but, strange to say, not a single copy was in the least degree injured. The Committee of the Society, feeling it the special interposition of the good Providence of God, as soon as all danger was over, met for prayer and praise; and collected a thank-offering, to be presented to the sufferers from the accident which they had so mercifully escaped.

PAUL GERHARDT, the noble German preacher and Christian poet, was driven from his pulpit by the Elector of Brandenburg, and forced to leave the Principality where he had long found his field of labour and his home. One night, during his weary journey through the forest, going he knew not where, he stopped with his wife and children at a little inn. After supper he went out alone under the stars, to talk of his sorrows to his Father in heaven. Words of comfort came to him which, before retiring to rest, he wrote into one of his sweet hymns, of which these lines are a portion :

- “ At cost of all I have,  
At cost of life and limb,  
I cling to God, who yet shall save :  
I will not turn from Him.
- “ The world may fail and flee,  
Thou standest fast for ever ;  
Nor fire, nor sword, nor plague, from Thee  
My trusting soul shall sever.
- “ No hunger and no thirst, .  
No poverty nor pain,—  
Let mighty princes do their worst,—  
Shall fright me back again.”

That night he was roused from sleep by a messenger from a stranger, who insisted on seeing him immediately. The man was a messenger from Duke Christian of Merseburg, who had heard of Gerhardt's troubles, and sent to invite him to his dominions, with the offer of “ church, people, house, home, and livelihood, with every comfort that could be added thereto.” And thus one of the crowning blessings of that good man's life was to leave behind him what seemed to be only “ a frowning providence ” (*Dr. Newton*).

### PRIDE.

Our pride is often increased by what we retrench from other faults.

“ I have been more and more convinced, the more I think of it, that in general, pride is at the bottom of all great

mistakes. All the other passions are partly good; but wherever pride puts in its word, everything goes wrong; and what it might really be desirable to do quietly and innocently, it is mortally dangerous to do proudly" (*Ruskin*).

It is one of the popular errors of the present day to speak of a "proper pride," and so turn the vice into a virtue.

"A PROUD MAN is seldom a grateful man, for he never thinks he gets as much as he deserves. When any mercy falls, he says, 'Yes; but it ought to be more.' It is only manna as large as a coriander seed, whereas it ought to be like a baker's loaf!" (*Beecher*).

OTHER VICES choose to be in the dark; only pride loves always to be seen in the light.

### PRISONS.

The great reformation in prisons in modern times is one of the signs of our social progress. When John Howard began his benevolent work in 1773, the jailer used to receive no salary, and sometimes even paid a considerable sum annually for the situation. He was remunerated by the large fees he extracted, very much at his own caprice, from the prisoners, often accompanied with brutal violence. It was his perquisite, too, to sell the food to them, and to supply, at an exorbitant price, the straw which served for their beds, unless they were either content or obliged to sleep on the damp floor. To be acquitted of the charge for which they had been arrested, by no means implied therefore that the prisoners were set at liberty. Even were they proved "not guilty," they were compelled to pay certain fees which the jailer had imposed; and many who had been acquitted in the courts, were only taken back to prison and kept there for years, because they were not able to satisfy the cruel exactions of the jailer. How different is the state of things now!

The present reports of our prisons must, alas! be always a subject of concern. The number of persons committed to prison at the year's end, March 31, 1882, was 188,586



(138,509 males, 50,077 females), of whom 119,114 (4148 males, 7496 females) had been in prison more than ten times, and 1152 (915 men, 237 women) had been in penal servitude; 397 were under 12 years of age; 8039 over 60; 56,900 were between 20 and 31; 41,480 between 30 and 40.

In the 67 prisons in the country, 2002 persons were employed officially, the total cost of the prisons being £362,130, or deducting the value of labour done by the prisoners in building, cooking, cleaning, &c., £137,611—net, £224,519.

In the 13 convict prisons, 10,221 persons were in confinement at the end of March, 1882. The cost of these prisons was £365,632, or £32 for each prisoner; or deducting the value of their prison labour, £217,275, leaving the net cost of each prisoner £11 16s. per annum. The expense of the Reformatory Industrial Schools must be added, for which see *sub voce*.

INTEMPERANCE. It is said by many that three-fourths of the crime of England, and the consequent misery, is the result of drink. The Rev. J. W. Horsley of Clerkenwell has shown in his book, 'The Rays of the Prison Lamp,' that in his visitations as chaplain he found nine out of every twelve cases, and often more, were all traceable to this. If the intemperance of London were eliminated, there would be found sufficient accommodation in Coldbath Prison alone for all the rest of the criminals. Besides which, the testimony of those who have had to do with prisons, is frequently urged as an argument for total abstinence. Mr. Kirton, the well-known Temperance advocate, asked the Governor of one of our prisons, who had had thirty years' experience, if he found the health of the prisoners injured because they could get no beer. "No, sir," was the answer; "when they have been here six or twelve months, our experience is that we send them out of gaol weighing heavier than when they came in." Hard work, spare diet, and no beer, do not kill. Mr.

K. adds, "Over every prison door there might be written, 'Government Temperance Hotel'!"

Out of 10,361 inmates of these prisons in England, Wales, and Scotland, 6572 had been in Sunday Schools, and in nearly all their downfall was connected with intemperance.

[The labours of John Howard, General Oglethorpe, Mrs. Fry, and many others, for the physical, social, and religious improvement of our prison population, are a noble record of self-denying heroism. John Howard in twelve years travelled upwards of 42,000 miles, enduring the most trying and unceasing hardships, and spent more than £30,000. At last he took the final journey, still carrying on his noble mission. At Kherson he caught the gaol fever. Alone, and amidst strangers, he died in his 64th year. To one who was by his bedside he named a spot in the churchyard at Dauphiny, where he wished to be buried. "Lay me quietly," he said, "in the earth; place a sundial on my grave, and let me be forgotten."]

### PROFESSION.

THE MISSIONARY PENNY. A little boy had two pennies given him. He put them aside for a time, and then resolved to keep one for himself, and to give one to the Missionary Society. By-and-by, as he was playing with them in his hand, one dropped into a chink on the floor, and was lost. "And which of the two," he was asked, "was it?—your own, or the missionary penny?" "Oh, that was the missionary penny," said the boy!

TRUST NOT TO APPEARANCE ONLY. "You are walking, for example, through a forest. Across your path, on the ground, lies a mighty tree, tall and strong. You put your foot lightly on it, and how great your surprise when, breaking through the bark, it sinks deep into the body of the tree!—a result much less owing to the pressure of your foot than to the poisonous fungi and foul crawling insects that had attacked its core. They had left the outer rind uninjured, but

had hollowed out its heart. Take care your heart is not hollowed out, and nothing left but the crust and shell of empty profession" (*Guthrie*).

## PROSPERITY

RIGHTLY ESTIMATED. "Some years ago, when I was preaching at Bristol, amongst other notes I received to pray for individuals, one was this—'A person earnestly desires the prayers of the congregation, who is prospering in trade.' 'Ah,' said I to myself, 'here is a man who knows something of his own heart; here is a man who has read the Scriptures to some purpose' " (*Jay*).

ITS USE AND ABUSE.—"So use prosperity that adversity may not abuse thee; if in the one, security admits no fears, in the other, despair will afford no hopes. He that in prosperity can foretell a danger, can in adversity foresee deliverance" (*Quarles*).

THE RICHEST SOILS bear the strongest weeds.

## PROTESTANTISM.

ORIGIN OF THE NAME. It is exceedingly interesting to remember how the name of Protestant first arose. On April 19, 1529, was presented at the second Diet of Spires, by certain German princes, nobles, and clergy, the famous protest against the corruptions of the Church of Rome. The history is briefly this: In 1517 the star of the Reformation arose above the German horizon. In that year stepped forth from his cell at Erfurt the monk who, under God, so entirely changed the fortune of Europe—Martin Luther. In 1521 the youthful Emperor, Charles V., but recently crowned, held at Worms his first Diet, or solemn assembly of the princes and nobles and chief estates of the empire. The Pope had excommunicated Luther at Rome. The Emperor now summoned him to appear before the Diet at Worms. The intrepid monk, called upon to retract, was at first dazzled by the surrounding splendour, but soon recovered his

composure, and replied firmly, though modestly, that he could not do so unless his opinions were proved to be erroneous from the word of God. He was accordingly condemned by a decree of the Diet, and was ordered to quit Worms under a safe-conduct in twenty-one days. At the expiration of that time, he and all his followers would be at the mercy of their enemies—the Popish princes, governors, and magistrates.

From that day the Reformation proceeded, amid struggles and reverses, till 1526, when was held the first Diet of Spires. To that was summoned all the princes of Germany. The Evangelical princes were surrounded by the ministers of the Word, and all their followers bore the letters, V.D.M.I.Æ., embroidered on their right sleeves (“The Word of the Lord endureth for ever”), so mightily had the Word of the Lord grown in Germany. War with the Turks, and a quarrel with the Pope, providentially frustrated the Emperor’s intention of carrying into effect the persecuting Edict of Worms; and a middle course, allowing all the States a measure of religious liberty till the meeting of a General Council, was determined on by the Diet.

The second Diet of Spires was held in 1529, and was presided over by Ferdinand, brother to the Emperor. The more liberal decree of the last Diet had been annulled in despotic terms by the Emperor, and it was intended to revive at the second Diet the Edict of Worms, which had condemned Luther and his friends. The Evangelical party, on the other hand, demanded the maintenance of the Edict of the first Diet of Spires. Ferdinand and the Romish party carried matters with a very high hand, and had a majority. On the 18th of April it was resolved that the Evangelical party should not be heard again; and Ferdinand prepared to strike the decisive blow on the morrow. On the morrow the famous and noble Protest was presented, and the protesting party appealed from the Diet to the Word of God, and from the Emperor Charles to the King of kings. It is interesting for Englishmen to know that at the head of the



protestors stood John the Constant, Elector of Saxony, of the same family, if not the direct ancestor, of our gracious Queen and her lamented Consort.

An extract from this memorable document is well worth preserving : After refusing to consent to the Repeal of the Decree of the first Diet of Spires, they assign as the second reason—"Because it concerns the glory of God and the salvation of our souls, and that in such matters we ought to have regard, above all, to the commandment of God, who is King of kings and Lord of lords ; each of us rendering Him account for himself, without caring the least in the world about majority or minority. Moreover, as to the new Edict declaring the ministers shall preach the gospel, explaining it according to the writings accepted by the holy Christian Church : we think that for this regulation to have any value, we should first agree on what is meant by the true and holy Church. Now, seeing there is great diversity of opinion in this respect ; that there is no sure doctrine but such as is conformable to the Word of God ; that the Lord forbids the teaching of any other doctrine ; that each text of the Holy Scriptures ought to be explained by other and clearer texts ; that this Holy Book is, in all things, necessary for the Christian, easy of understanding, and calculated to scatter the darkness : we are resolved, with the grace of God, to maintain the pure and exclusive preaching of His Holy Word such as it is contained in the Biblical Books of the Old and New Testament, without adding anything thereto that may be contrary to it. This Word is the only truth : it is the sure rule of all doctrine and of all life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up against it shall fall before the face of God. For these reasons, most dear lords, uncles, cousins, and friends, we earnestly entreat you to weigh carefully our grievances and our motives. If you do not yield to our request, we PROTEST by these presents, before God, our only

Creator, Preserver, Redeemer, and Saviour, and who will one day be our Judge, as well as before all men and all creatures, that we, for ourselves, and for our people, neither consent nor adhere in any manner whatsoever to the proposed decree, in anything that is contrary to God, to His Holy Word, to our right conscience, to the salvation of our souls, and to the last decree of Spires."

OUR OWN PROTESTANT CONSTITUTION. By the British Constitution, the reigning sovereign is bound by the solemn oath of consecration "to maintain the laws of God, the true profession of the gospel, and the Protestant Reformed religion as by law established;" and by the Bill of Rights, "all and every person or persons, that is, are, or that be reconciled to, and still hold, communion with the See of Rome, shall be excluded, and be for ever incapable to inherit the Crown and Government of the Realm."

PROTESTANT CHRISTENDOM now comprises about one-twelfth of the population of the whole world. (See *Population*.)

THE JEWISH RABBINS say, that when Joseph, in the time of plenty, had gathered much corn in Egypt, he threw the chaff into the river Nile, that in flowing down to the neighbouring cities, and on to nations more remote, it might bear witness to them of the store of good things laid up in Egypt. Is it not so, that many of the subsidiary benefits of Protestantism carry a witness all over the world, and tell of the source from which the truest liberty and fullest knowledge and blessing may be had, by the dissemination of a sound and enlightened Protestant Christianity?

## PROVERBS

—Have not always been an unmixed benefit to the world. There are several very mean and malignant proverbs embodying the wit of one man, and the ill-nature, not the wisdom, of many men. One of the worst of these proverbs is, "There is no smoke without some fire"—a proverb which has lent its aid to thousands of gross calumnies. Perhaps we might

venture to adopt a counteracting proverb, which has at least as much truth, physically and metaphysically, as the foregoing one. It is—"The less the fire, the greater the smoke" (*Sir A. Helps*).

### PROVIDENCE.

"God's gracious providence is thankfully to be acknowledged and adored, that hath assigned us our stations under the Gospel. But then it must be remembered, that the Gospel hath the goodness not of the *end*, but of the *means*; which, as by our improvement or non-improvement, it becomes effectual or ineffectual, doth acquit from or aggravate condemnation; and that it works as a charm or spell, we know not how, or why, or when we think not of it; but by recommending itself, in the demonstration and power of the Holy Ghost, to our reason and consciences, to our wills and affections, till we be delivered up into the mould or form of it" (*Howe*).

THE MASTER KEEPS THE KEY. The mind of a pious workman, named Thremey, was much occupied with the works and ways of God, which appeared to him full of inscrutable mysteries. One day, in visiting a ribbon manufactory, his attention was attracted by an extraordinary piece of machinery. Countless wheels and thousands of threads were twirling in all directions. He could understand nothing of their movement. He was informed, however, that all their motion was connected with the centre, where was a chest, which was kept shut. Anxious to understand the principle of the machine, he asked permission to see the interior. The reply was, however, "*The Master keeps the key.*" The words came to him like a flash of light. Here was a word for himself. They seemed to be a whisper to his mind about higher things. Here was a solution of all his perplexing doubts—" '*The Master keeps the key.*' He governs and directs. It is enough. What need I more?"

HIS WORK IS PERFECT. A Christian merchant met, very

unexpectedly, with great losses. He was tempted to doubt the wisdom of Divine Providence, in allowing such trials to overtake him. He returned to his home one evening in a gloomy state of mind, almost despairing. He sat down before the open fire-place in his library, "tossed with the tempest of doubt," and unable to find any comfort. Presently, his little boy, a thoughtful child of six or seven, came and sat on his knees. Over the mantelpiece was a large illuminated card, containing the words, "*His work is perfect.*" The child spelled out the words, and pointing to the card, "Papa, what does 'perfect' mean?" and then, before his father could reply, the little fellow answered it for himself, "Doesn't it mean that God never makes a mistake?" Here was just the thought that the harassed father needed, and it seemed as if sent at that moment from above!

REMARKABLE PROVIDENCES. A short time ago, an article appeared in the 'Quiver,' entitled, "Providential Voices," giving several most interesting instances of God's watchful providence. The subject is one which every well-read Christian may expand for himself. Several examples are given in 'Illustrative Gatherings' (1st Series). Take one or two further.

When *Dr. Judson* was a youth at college, he imbibed deistical opinions from a fellow-student, who was also his friend. One night, after leaving college, being on a tour through the Northern States, he stopped at a country inn. The occupant of the room adjoining that in which he slept was taken seriously ill, and died in the course of the night. When informed the next morning, young Judson asked the landlord of the house if he knew who the dead man was. "Oh yes," said he, "he was a fine young fellow from Providence College,—a very fine fellow; his name was E——." Judson was completely stunned. The dead man was his old college friend. How had he died? He abandoned his tour, and hastened home, deeply impressed with the importance of seeking the Lord himself without delay. His subsequent



history is well known. His noble work as a Christian—a minister—a missionary. How he died—full of honour—the well-known “Apostle of Burmah.”

*Rev. John Thorpe.* The history of his conversion is very remarkable. He was a bitter persecutor of Wesley and Whitfield. One day he and his companions were in a public-house, when one of them proposed that they should preach in turns in mockery of the Methodists, each choosing his text at random. When Thorpe’s turn came, he seized the Bible, saying, “Now I shall beat you all.” He opened at the words, “Except ye repent, ye shall all likewise perish.” At the very sight of these words he was struck dumb. They went to his heart; the whole current of his thought was changed. Then a strange power of utterance seemed given him, and he preached as one who felt the truth of which he spoke. From that day he became a Christian man; and after a time, a Christian minister. Masborough Chapel was built for him, and he preached there till his death.

*Rev. W. Thorpe, of Bristol.* A series of remarkable providences are recorded of his early ministry. Preaching one Sunday morning, in a village where he laboured, on the text, “Go out into the highways and hedges, and compel them to come in,” the words arrested the attention of a peasant who was there for the first time, and led to his conversion. The following Sunday he was there again, having succeeded, after much persuading, to induce his wife to accompany him. That day the text was, “For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife?” The man and the wife looked at each other and wept. On their return home, the wife, under deep conviction, opened her mind to her husband. They read the Bible and prayed together—he pointed her to the newly-found Saviour, and that night they rejoiced as one in the same salvation. They had one son. They asked him to accompany them the next Sunday. At first he refused, till his mother’s tears touched his heart, and

he consented. The preacher that morning announced his text, "A wise son maketh a glad father; but a foolish son is the heaviness of his mother." The youth looked at the preacher earnestly, and wept. But then and there the arrow of conviction entered his heart. When the family returned home, he begged his parents' forgiveness for all his past misconduct, and confessed his sins to God. Thus by these several steps, all ordered by God, the whole household became a household of faith.

*Rev. C. H. Spurgeon*, when about to preach in the Crystal Palace, Sydenham, in 1857, it is said, went down a short time before the service, to arrange where the platform should be placed, and while trying the various positions, he cried aloud, "Behold the Lamb of God, which taketh away the sin of the world!" A man was at that time at work in the Palace, who heard the text spoken under such unusual circumstances. It went with power to his heart, convinced him of sin, and led him to the sin-atonement Lamb, in whom he found forgiveness, peace, and joy.

The providence of God IN LEADING TO WORKS OF USEFULNESS is no less remarkable.

*Dr. Doddridge*—himself preserved in a remarkable manner in infancy—when he became a young man, was anxious to enter the Ministry, but in spite of all his efforts, no door seemed to be opened. One day he was on his knees, earnestly asking God for directions, when he was startled by the letter-carrier's knock. A letter from a friend came, offering to introduce him to the work he so much desired. Regarding the letter as the answer to prayer, he embraced the offer; and then began his course of usefulness as a Christian Minister, a College Professor, a writer of hymns, a Scripture commentator, making the Church of Christ his debtor for ages to come.

A MINISTER OF TROWBRIDGE was extremely diffident, and having, as he thought, preached for some years to no purpose, came to the resolution that he would preach no more. He

reached this decision one Sunday afternoon, and intimated it to some of his friends. They endeavoured to dissuade him from his purpose, but in vain. Soon after, a person from a distance, who knew nothing of what was passing through his mind, called on him and expressed a strong desire that he would preach that evening from the words, "Then I said, I will not make mention of Him, nor speak any more in His name. But His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jer. xx. 9). Struck by the force of so singular a circumstance, he consented, and experienced so much comfort and power, that he continued to preach till his death, and was honoured with much visible success.

PROTECTING. One bitter January night, the inhabitants of the old town of Schleswick were thrown into the greatest distress and terror. A hostile army was marching down upon them, and new and fearful reports of the conduct of the lawless soldiery were hourly reaching the place. In one large commodious cottage dwelt an aged grandmother, with her granddaughter and her grandson. While all hearts quaked with fear, the aged woman passed her time in crying out to God that He would "build a wall of defence round about them"—quoting the words of an ancient hymn. Her grandson asked why she prayed for a thing so entirely impossible as that God would build a wall around their house; but she explained that her meaning was only that God should protect them. At midnight the dreaded tramp was heard—an enemy came pouring in at every avenue, filling the houses to overflowing. But while most fearful sounds were heard on every side, not even a knock came to their door, at which they were greatly surprised. The morning light, however, made the matter clear; for, just beyond the house, the drifted snow had raised such a massive wall, that it was impossible to get over it to them. "There," said the old woman, triumphantly, "do you not see, my child, that God could raise up a wall around us?"

EVEN A TORN LEAF FROM A BIBLE has many a time been the means, under God, of turning the sinner from the error of his way. "At a teachers' meeting of a Ragged and Industrial School, a conversation took place between a City Missionary and a Scripture Reader, about old Bibles. The City Missionary thought they had better be destroyed than used irreverently. The Scripture Reader differed in opinion, as he thought that, though torn, they might still do good. The very efficient master of the school, being present, spoke earnestly on the subject, and showed how the leaf of an old Bible had been the means, in God's hands, of his own conversion. 'In my younger days,' he said, 'I was wild, and fond of singing songs at taverns. After one such evening I was next day in a very distressed state of mind, and even thought of deserting my wife and child. While walking by a stream near Holt, in Norfolk, I saw a piece of paper among some rubbish along the side of the sedge. I took it up, and found it to be the leaf of an old Bible, containing part of the fifty-first Psalm. The seventh verse first caught my eye. "Purge me with hyssop, and I shall be clean : wash me, and I shall be whiter than snow." I felt perplexed and puzzled ; but I read the portion as I walked along the road, and on returning home, read the whole Psalm. It brought conviction to my heart, and from that time my whole course of life was altered. Nine months afterwards I came to London, and I was brought under the ministry of the Rev. Mr. R—— of R——s Church, where I have been a communicant for the last nine years. I am certain that paper had been sent by God for me'" (*The Book and its Mission*, 1857).

#### QUARRELLING.

"A little explained, a little endured, a little passed over, and the quarrel is soon ended.

"Better to suffer without cause, than to have cause for suffering.

"It costs more to resent injuries than to bear them.



"In a hundred ells of contention, there is not an inch of love.

"To cast oil on the fire, will not put it out.

"Go not to law, for the wagging of a straw.

"How often we are mistaken !

"When one will not, two cannot, quarrel.

"An enemy gained is a friend won.

"A victory over temper is a victory indeed.

"Prayer for oneself, helps us to think charitably of others.

"There would be no quarrelling if we loved our neighbours as ourselves.

"He that loveth God, will love his brother also."

*Home Words.*

## QUARRELS.

It is sometimes observable how fellowship in trouble leads to a happy cessation of strife. Two dogs, a Newfoundland and terrier, had a terrible fight on a narrow bridge across a stream ; and, as ought to be expected, were both speedily plunged into the water. The Newfoundland dog had no difficulty in effecting a speedy landing on the shore ; but the terrier, being of feebler powers, did not seem able to stem the torrent. He soon began to get visibly weaker, and was becoming exhausted. Seeing this, the big Newfoundland jumped into the stream, laid hold of him by the collar, and gallantly pulled him to the beach. After this the two became fast friends, and there was no more fighting between them.

"WHEN worthy men fall out, only one of them may be faulty at the first ; but if strife continue long, commonly both become guilty" (*Fuller*).

## QUIETNESS.

Hurry is the work of the flesh ; quiet, of the Spirit.

There is a calm sense of power in following the Lord fully.

A child was seen walking on the very narrow ledge overhanging a yawning precipice, without knowing its danger.

Two sisters who were there suddenly saw it. One, impulsive, and full of hurry, was at once rendered helpless by fright; the other, quiet and self-possessed, saw the step to take, and gently called the little one to come to her open arms. Need it be asked, which had most power for good?

### RAGGED SCHOOLS.

Dr. GUTHRIE, who was long regarded as the apostle of the Ragged School movement, has given, in his graphic style, the record of how his own sympathies were first called out. It was from a picture he saw in an old, obscure, decaying burgh, that stands on the Frith of Forth, the birthplace of Thomas Chalmers. He went to see the place, and going to an inn for refreshment, found the room covered with pictures of shepherdesses with their crooks, and sailors in holiday attire. But above the mantelpiece there stood a large print, which represented a cobbler's room. Beneath the picture was the inscription, telling how John Pounds, a cobbler in Portsmouth, taking pity on the multitude of poor ragged children, unregarded by ministers, and magistrates, and ladies, and gentlemen, to go to ruin on the streets, had, like a good shepherd, gathered in these outcasts, trained them for God and for an honest life; and how, while earning his own bread "by the sweat of his face," he had rescued from misery and saved to society not less than five hundred of these children. Dr. Guthrie's tender heart was touched. "That man," said he, "is an honour to humanity, and deserves the tallest monument ever raised within the shores of Britain." From that hour he took up the cause himself, and used all his eloquence and energy as its advocate and friend.

And what noble and blessed results have followed. The movement has spread, and as one illustration of its success, it is said that in the last 39 years of the work of the Ragged School Union in London alone, upwards of 300,000 children have been rescued from the ranks of the criminal and degraded classes, and made good and useful members of

society ; and better still, there is the fullest evidence to hope a fair proportion have become true Christians.

INTEMPERANCE. Dr. Guthrie repeatedly affirmed that 99 per cent. of the children admitted into Ragged Schools were the offspring of intemperate parents. Dr. Bernardo has also examined the subject, and found that of 3000 who had up to that time been under his care, 77 per cent. arose from the results, directly or indirectly, of drink.

### RAILWAYS.

The MARVELLOUS INCREASE of railways is shown by a comparison of the last 27 years. The following figures are from the Board of Trade Blue-Book, for the year ending Dec. 31, 1881.

In 1854 the number of miles open—for England and Wales, was 6114 ; for the United Kingdom, 8054. Total paid-up capital, loans, and stock for England and Wales, £247,235,625 ; for the United Kingdom, £286,068,790. Total number of passengers for England and Wales, 92,346,149 ; for the United Kingdom, 111,206,707. Total receipts for England and Wales, £17,342,925 ; for the United Kingdom, £29,215,724. Net receipts for England and Wales, £9,472,438 ; for the United Kingdom, £11,009,529.

In 1881, number of miles open in England and Wales, 12,819 ; for the United Kingdom, 18,180. Total paid-up capital, loans, &c., for England and Wales, £616,453,000 ; for the United Kingdom, £745,519,000. Number of passengers for England and Wales, 557,556,000 ; for the United Kingdom, 622,423,000. Total receipts for England and Wales, £543,220,000 ; for the United Kingdom, £638,730,000. Net receipts for England and Wales, £27,148,000 ; for the United Kingdom, £31,828,000.

It appears also that the cost of lines open was, on the average, in 1835, £35,523 ; in 1880, £40,613.

In 1867, 287,688,113 persons travelled by railway over

74,886,409 miles, and paid £15,346,981, being an average of one shilling for each person.

The NUMBER of RAILWAY SERVANTS connected directly with the railways in the United Kingdom is about 160,000 ; and with those connected with it as officers, clerks, hotel servants, &c., about 325,000 ; but this does not include those engaged in the construction of new lines, the number of whom must be very great.

The number of miles travelled by passenger trains in one year was 112,548,258 ; by goods and mineral trains, 115,408,845 ; by mixed trains, 2,999,352 ; altogether, 240,256,494 miles.

The capital now invested in railways in the United Kingdom is about £770,000,000, yielding a net receipt of about £35,000,000.

The immense sums spent in the cost of constructing railways was formerly very severe. It is now much reduced. In ordinary cases, railways with a double line are constructed in England for about £12,000 a mile—station-house, signals, &c., and all fixed plant included.

Mr. H. Busson calculates that there are nearly 81,110 miles (English) of railways in Europe, which has cost a gross total of 424 millions sterling.

## RAIN.

One of the wonderful blessings in nature, of the marvels of which few think. Rain is one of the greatest purifiers and fertilizers of the earth and the atmosphere.

The enormous quantity of rain falling in a single year may be judged of from the estimate of its bulk, being equal to 186,240 cubic imperial miles ; or, if spread equally over the land of the globe, the rain would cover it with water to a depth of three feet. All this huge deluge of water comes originally from the ocean, and is lifted up by evaporation.

To give an illustration of this wonder of nature, in its ordinary course—an inch of rain falling on an acre of land,



if collected, would weigh over 100 tons. There are 640 acres in a square mile, so that an inch of rain on a square mile, if collected, would weigh 64,000 tons. The area of England and Wales and Scotland is 80,643 square miles. Suppose this to be covered with rain to the depth of one inch, there must have been discharged from the clouds a weight of water of 5,737,152,000 tons. But this is for a short time only, and for one small country in the world, where rain falls in very moderate proportion. What then must the weight of rain be that descends over the surface of the globe? and has descended from the beginning? In tropical countries, where a hot temperature prevails, a proportionate quantity of rain is required. The annual rainfall in Great Britain is about 28 inches; on the Western coast, about 35 to 40; at the Equator it is 96 inches; at Bombay, 80. In some parts of South America it greatly exceeds the East. In some parts of Brazil it is said to be 280 inches.

EQUALITY. "It is a remarkable circumstance," says Hartwig, "that the annual quantity of rain which falls in the same place remains about the same from year to year; so that by an admirable balancing of conflicting influences, nature seems to have provided for stability, in a province which of all others might be supposed most open to the caprices of chance."

In our temperate climate the proportion of fair and rainy days are pretty equal, though for the last few years the proverb has not been literally true, "There are more fair days than rainy ones." By a register published in the 'Yorkshire Gazette,' of Leeds, from 1878 to 1882 inclusive, there were 811 fair days and 935 rainy in that town.

WATERLOO. "A few drops of water more or less," says Victor Hugo, "turned the fate of Europe." He meant that the battle of Waterloo should have begun at 11 a.m., but there was so much rain the night before, that Napoleon could not move his artillery over the heavy mud plain until the afternoon, and that five hours' delay helped to decide the fate of Europe; for Blucher did not arrive with his soldiers

till then, when the forces of the Iron Duke were all but exhausted."

RAIN IN DROUGHT. Two or three years ago, in a season of unusual drought, the 'Times' estimated the value of a day of rain in England as equal in value to £1,000,000. (See the same estimate made of the value of a day of sunshine in *Harvest-time*.)

ONLY A SHOWER. About five-and-thirty years ago, a gentleman of fortune, who had been brought up without any religious advantages, took his walk one Sunday morning in the fields near Chelsea; and as he walked, he thought with himself—"What a happy fellow I am! I have an ample fortune, an affectionate wife, and everything to make me comfortable; and I am not indebted to any one for it. I have made it myself; it's all my own; I am independent of every one. It's all my own, and I may do as I like with it."

While thinking so, a summer shower fell, making it difficult to reach shelter; and the only shelter which seemed available was a church. He went in, intending to go no further than the porch, never having been in any place of worship since he was married. A gentleman, however, sitting near the door, saw him, and coming out of his pew, invited him into it so politely that he could not resist, especially as the rain seemed likely to continue.

The moment after he was seated, his attention was attracted to the clergyman, the Rev. John Owen, who was just announcing his text, "Ye are not your own; ye are bought with a price."

"What," thought he, "that's a strange doctrine. But it does not apply to me. I am my own, and all I have is my own."

As the preacher proceeded, the rich man became interested, and after the service left the church with his mind deeply impressed.

On reaching home he told his wife what had occurred, and asked for a Bible, to see if there was not something to qualify

the text. But there was not a Bible in the house, for neither himself nor his wife nor any of the servants possessed one.

The impression made upon his mind was so deep that he went to church again in the evening, and then it became still deeper.

The next morning he went out early and bought a Bible, and returning, told his wife that he found the text quoted correctly; there were the words, and the obligation was distinct and unqualified, "Ye are not your own," &c.

Next Sunday she accompanied him to the church; and the result was that, under the Divine blessing, after a short time they were both led to acknowledge their obligation to God, which they had long neglected. They joined themselves to that congregation, and became exceedingly useful as earnest and zealous servants of the Lord.

### REDEMPTION.

**THE BIRD SET FREE.** A gentleman in Ireland saw a boy who had caught a sparrow, which was trembling and panting in his hand, evidently much frightened. The gentleman told the boy to let it go free, but he had been chasing it for some time, and would not so readily give it up. The gentleman then offered to buy the bird, and the boy agreed to the price. The kind man took it and held it in his hand, where it sat for a time, as if not realizing that it was really free, and then flew away, chirping, as if to say, in the best way it could, "You have redeemed me."

**THE RECOVERED FARM.** "Once," says Mr. Moody, "when I was revisiting my native village, I was going to a neighbouring town to preach, and saw a young man coming from a house with a waggon. In it was seated an old woman. I felt interested in them, and asked my companion who they were. I was told to look at the adjoining meadow and pasture, and at the great barns that were on the farm, as well as a good house. 'Well,' said my companion, 'that young man's father drank it all up, and left his wife in the

poor-house. The young man went away and worked till he had got money enough to redeem the farm, and now it is his own, and he is taking his mother to church.' ”

GRATITUDE. A little boy about ten years old was bidden by his father to go and do some work in the field. He went as he was told, but took little pains about it, and made very slow progress in his task. By-and-by his father called to him kindly, and said, “Willie, can you tell me how much you have cost me since you were born?” The father waited awhile, and then said, that *he* reckoned he must have “cost him a hundred pounds.” The boy opened his eyes, and wondered at hearing of such a sum. He seemed to see the hundred sovereigns all glittering before him, and in his heart determined to repay his father by doing all he could to please him ;—the reproof sank deeper into his heart than a hundred stripes. When I read the story, it occurred to me, “*What have I cost my Saviour?*” Then I remembered the words, “Ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot.”

GOD REPENTED, it is said, when he *made* man ; but we never find that He repented that He had *redeemed* man.

## REFORMATORY AND INDUSTRIAL SCHOOLS.

Sir Henry Maine, in his ‘Ancient Law,’ has generalized the three stages through which jurisprudence has passed, in this way. In the lowest and rudest state of society all punishment is purely vindictive. The wrong done is from one man to his fellow, and the right to retribution is purely personal. This is the law of *lex talionis*—blood for blood. In the second stage, crime is regarded less as an offence against the person wronged than against society at large. Private revenge disappears, and “the majesty of the law” is not administered by the injured party for himself, but by the Judge appointed on behalf of the community. In the third and highest stage, crime is regarded less as an injury done to the State, than



as a wrong done to the wrong-doer himself. The highest aim, therefore, is to reclaim the criminal. Vindictive in the first stage, and retributive in the second, the noblest effort of all right punishment is to be reformatory.

PREVENTION IS BETTER THAN CURE. A prisoner was waiting for execution, and was visited by a number of Christian people, who wished to talk and pray with him. The man turned to one of them and said, "Ah, if you had taken half as much interest in me before I came to prison, as you have done since, I might never have been where I am now." How true!

BY THE REPORT of the Inspectors for 1881, the number of children under detention was 23,693; viz., 19,037 boys and 4656 girls. In 1881, the number of schools under inspection was 281, and the total cost of their maintenance was £482,602, of which sum £263,053 was contributed by the Treasury. The number of Reformatory schools alone in England is 50, and in Scotland 12. In these schools there were 5518 boys and 1220 girls. As to the effect of reformatories, the report of the discharges for 1878, 1879, and 1880, showed, that of the boys discharged, 76 per cent. were doing well; 10 per cent. were doubtful or unknown; and 6 per cent. had been again convicted. The number of industrial schools was 133, with 16,955 scholars—by far the larger number being boys. The total income of these schools (including an allowance of £170,111 from the Treasury) was £345,494, and the expenditure, £342,658.

### REGENERATION.

"GRACE does not pluck up by the roots, and wholly destroy the natural passions of the mind, because they are distempered by sin. That were an extreme remedy, to cure by killing, and to heal by cutting off. No; but it corrects the distemper in them. It dries not up the main stream of love, but purifies it from the mud it is full of in its wrong course, and calls it to the right channel, by which it may run into happiness, and empty itself in the ocean of goodness" (*Leighton*).

"A man may work brass to great beauty and perfection, but no artificer can work it into gold. To change our natures must be the work of Omnipotence" (*Cecil*).

"The change required to make us fit to enjoy heaven, is not that of the snake when it has cast his skin, and yet remains a reptile still; it is the change of the caterpillar when it dies, and its crawling life ceases; but from its body rises the butterfly, a new animal with a new nature" (*Bishop Ryle*).

"To hew a block of marble from the quarry, and carve it into a noble statue; to break up a waste wilderness, and turn it into a garden of flowers; to melt a lump of ironstone, and forge it into watch-springs; all these are mighty changes. Yet they all come short of the change which every child of Adam requires, for they are much the same thing in a new shape. But man requires the grafting in of that which he had not before; he needs a change as great as a resurrection from the dead. He must become a new creature. He must be born again—born from above—born of God" (*Bishop Ryle*).

"IN REGENERATION, the essential nature of man, his reason and understanding, are not taken away, but rectified. As a carver takes not away the knots and grain in the wood, but planes and smooths it, and carves the image of a man upon it, the substance of the wood remaining still; so God takes the rugged piece in a man's understanding and will, and engraves His own image upon it; but the change is so great that the soul seems to be of another species and kind, because it is acted upon by that grace which is another species from that principle which acted upon it before" (*Charnock*).

A PARENT'S EXAMPLE. Principal Harper, head of the Theological College for training students for the ministry for the United Presbyterian Church at Leith, when dying, had his family gathered around his bed. He beckoned to Mrs. Harper, and tried to say something, but could not. With much effort she made out his dying wish. "Promise

me," he said, "that you will make the nature and necessity of regeneration the frequent subject of conversation with the family." *Truly*, a good promise to exact by a dying Christian father.

## REPENTANCE.

"I HAVE NOT WEPT ENOUGH." The slightest sorrow for sin is sufficient, if it lead to Christ and to amendment ; and the greatest is insufficient, if it does not.

DIFFERENT KINDS OF REPENTANCE. There may be repentance which is false—the sorrow of the world ; the repentance of disappointment, like that of Esau ; the repentance of fear, like that of Pharaoh ; the repentance of remorse, like that of Judas ; and there may be repentance which is right—the repentance of faith, like that of Job ; the repentance of hope, like that of the Prodigal Son ; the repentance of love, like that of Peter.

NOT SORROW ONLY. Many persons ignorantly confound sorrow for sin with repentance ; but repentance without amendment is like pumping a ship to cast out the water, without stopping the leaks.

HE that does not repent of sin, goes far to justify it.

TURNING BACK. A gentleman was walking, one dark night, along a road in the slate country. He carried with him a lighted lantern, but thought he knew the road so well that he need not use it, though he kept it under his cloak. The wind was high and blustering, and a sudden gust blew his cloak aside, and the light of the lantern flashed upon the road before him. Very mercifully, it showed him that he was walking straight to the edge of a slate quarry. A few steps more, and he would have been hurled down and dashed to pieces in the pit below ! He began to retrace his steps, and turned back, till he came to the high road, keeping his lantern shining upon the ground ! An illustration of the light of truth, showing the sinner the danger he had not seen before, and leading him to turn back, till his feet are set upon the way of life.

MUST BE TO THE END OF LIFE. "Repentance hath a purifying power, and every tear is of a cleansing virtue; but these penitential clouds must be still kept dropping; one shower will not suffice; for repentance is not one single action, but a course" (*South*).

"Repentance begins in the humiliation of the heart, and ends in the reformation of the life" (*Mason*).

MARCH, APRIL, AND MAY. "Sin, repentance, and pardon are like the three vernal months of the year—March, April, and May. Sin comes in like March—blustering, stormy, and full of bold violence. Repentance succeeds like April—showery, weeping, and full of tears. Pardon follows like May—springing, singing, full of joys and flowers. If our hands have been full of March, with the tempests of unrighteousness, our eyes must be full of April, with the sorrow of repentance; and then our hearts shall be full of May, in the true joy of forgiveness" (*Adams*).

"HE THAT hath tasted the bitterness of sin will fear to commit it; and he that hath felt the sweetness of mercy will fear to offend it" (*Charnock*).

### REPORTS, CALUMNY.

THE REV. CHARLES SIMEON laid down these rules for his own guidance about hearing reports of others:

1. To hear as little as possible, whatever is to the prejudice of others.

2. To believe nothing of the kind, till I am absolutely forced to it.

3. Never to drink in the spirit of one who circulates an evil report.

4. Always to moderate as far as I can the unkindness which is expressed towards others.

5. Always to believe that, if the other side were heard, a very different version would be given of the matter.

Mr. Simeon well adds: "I consider love as wealth; and, as I should resist a man who should come and rob my house,



so would I resist a man who would weaken my regard for any human being."

## REPROOF.

WHEN MR. WESLEY was on his voyage with General Oglethorp to Georgia, the General threatened revenge upon an offending servant, saying, "I never forgive." "Then I hope, sir," said Mr. Wesley, "you never sin." The General felt the force of the rebuke, and modified his action towards the servant.

DISLIKED. — "Lais broke her looking-glass because it showed the wrinkles on her face. Many men are angry with those who tell them their faults, when they should be angry with the faults that are told them" (*Venning*).

THE REV. GEORGE WHITFIELD was once staying with a friend at an inn. They had gone to bed, but were soon disturbed by a dreadful noise in the house; men were gambling and swearing, and using fearful language. Mr. Whitfield said, "I must get up and speak to those wicked men; they are swearing and talking so shamefully." He went down and reproved them; but they only laughed at his words, and abused him. When he got back to his bedroom his friend said, "Well, what did you get for your trouble?" Mr. Whitfield answered, "*I have got a soft pillow.*"

## RESOLUTIONS.

"WHEN THE SEA is making a breach in the land, they fend it off by driving stakes, at some distance apart, into the beach. These stakes catch the weeds and the sand which the sea throws up against them, and thereby is formed an insurmountable barrier against further encroachment. So, by the grace of God, good resolutions and strenuous efforts may be made available against temptation. Habits are thereby formed, character consolidated, and successful resistance established" (*Clergyman's Magazine*).

## RESPONSIBILITY.

"What does the word mean? It means ABILITY TO RESPOND. It is, in fact, not a burden, but a privilege; not a hardship, but a grace. This is the literal meaning of the word. How glorious to the Christian! For, if we take it in its spiritual signification, we find a beautiful truth. Each true call for our Master has implied within it a possibility of response to that call. In the seed of duty lies the blossom of that duty's fulfilment. So, whether we are told to rest or to work, to love or to labour, to be patient or to fight, to sit still or to run swiftly, the "ability to respond" is there. It is ours. Therefore let us love our responsibilities; let us rejoice in them" (*Lady Hope*).

It was a frequent saying of Mr. Drummond, often quoted, but not always remembered, "Property has its duties as well as its rights."

WHAT should we think of a surgeon who was possessed of the ability, and refused to act on behalf of a dying creature? What would be our feelings at the man who knew a house to be on fire, and failed to give an alarm? A Christian who is not working for God is worse than these. "To him that knoweth to do good and doeth it not, to him it is sin."

## REST.

ALABAMA. There is an ancient legend for the origin of this name. It is said an Indian went out with his followers to seek a place of settlement. After wandering some time, they found a beautiful plain, with a deep broad river, and the chief stuck his spear into the ground, crying, *Alabama*, which means in their tongue, "*Here let us rest.*" Alas! it was a vain hope. Very soon another Indian tribe traced the new-comers in their infant settlement, and made a sudden attack upon them, killing many. Thus numbers who looked to find a new home, found nothing but a grave.

SETTLED. We often speak (says one) of being "settled in life;" one might as well speak of casting anchor in the midst

of the Atlantic ocean ; or talk of the permanent situation of a stone that is rolling downhill. Rest is for heaven ; toil is for earth.

THROUGH SALVATION. "The needle in the compass never stands still till it comes right against the north pole. The wise men of the East never stood still till they were right against the star which appeared unto them ; the star itself never stood still till it came against the other star, which shone more brightly in the manger than the sun did in the firmament. So the heart of man can find no rest till he comes to Christ."

REPOS AILLEURS. "Rest elsewhere," was the motto of Philip de Marnix, Lord Sainte-Aldegonde, one of the most efficient leaders in the great Netherlands revolt against despotism in the sixteenth century, which supplied materials for perhaps the most momentous chapter in the civil and religious history of the world. For a man such as he, living in such a time, no motto could well mean more. A friend of freedom and truth in that age could never hope to find rest in this world. A good motto, also, is it for the Christian worker. When there is so much to be done, who would be inactive here ? "Weary not in well-doing," there is rest elsewhere. Retire not from your labour. Work on ; there will be rest hereafter" (*Anon*).

MR. McALL's great work in Paris began by his going for change and rest to Paris, from Hadleigh, where he was a pastor, and next year he exchanged Hadleigh, a small county town, for Paris, the grand city, and the glorious work which he carried on there has been well known.

### RESTRAINT RELAXED.

"THE CHINESE have a proverb to the effect that if you keep a serpent in a bamboo, it remains straight ; but directly you let it out, it resumes its crooked nature. So it is with many men : they are placed in circumstances which act as a restraint upon them, and they seem to be walking right ; but take those restraints away, and they soon show by their

lives that the nature of the old serpent is in them still” (*John V. Hobson*).

### RESTITUTION.

One day, a girl in one of the mission schools in Africa went to the missionary’s wife (Mrs. Ellis), and put four sixpences into her hand, saying, “That is your money.” “How so,” was the answer, “you do not owe me anything?” “Yes, I do,” she replied; “I will tell you how. At the examination, you promised sixpence to the one in my class who wrote the best specimen on a slate. I gave in my slate, and got the sixpence, but another girl wrote that specimen for me. Yesterday you read about Zacchæus, who said, ‘If I have taken anything from any one wrongfully, I restore fourfold.’ I took from you one sixpence; I restore you four.”

### RESURRECTION.

“OUR LORD,” says Luther, “has written the promise of the resurrection not in books alone, but in every leaf in spring-time.”

THE JEWS call their burying-place *Beth-Chayim*—the house of the living—an evidence of their knowledge of the resurrection of the dead.

THE HEATHEN sorrowed without hope. A shattered pillar; a ship gone to pieces; a race lost; a harp lying on the ground with snapped strings, with all its music lost; a flower-pot crushed, with all its fragrance scattered,—these were the sad utterances of their hopeless grief. The thought that death was the gate of life, came not to cheer the parting or brighten the sepulchre. The truth that the grave was the soil, and the body the seed, sown by God’s hand to call out all the latent life; that the race was not lost, but only a little earlier won; that the column was not destroyed, but transferred to another building and another city, to be a pillar in the temple of God; that the bud was not crushed, but transplanted for fuller expansion, and with all its odour unexhaled and



unimpaired to a kindlier soil and air; that the harp was not broken, nor its music spoilt and lost, but handed to a truer minstrel, who with finer touch and heavenlier skill, will bring out all the rich compass of its hidden music, which men would not have appreciated, and which earth would have but spoiled,—these were things which had no place in their theology, hardly in their dreams. They sorrowed as those who had no hope" (*H. Bonar*).

A FAMOUS BEDOUIN SHEIK visited Beyroot, and asked permission to see the American printing press. He was shown the different parts of the building, the different processes of type-casting, setting, electrotyping, &c. He stood in mute wonder at the sight for some time, and then exclaimed, "Khowed ja!—you Franks have conquered everything but death. In that respect only we all of us stand on a level, and death conquers all." "True," the missionary replied, "death does conquer us, but there is One who conquered death for you and me"—and he told the wondering chief of the glory of the Christian resurrection hope.

### REVERENCE.

ROBERT BOYLE. It is recorded of the Hon. Robert Boyle, that whenever in reading or speaking he came to the name of the Deity, he would always pause and pronounce it with the deepest reverence.

In the year 1807, an old man, then seventy-two years of age, might have been seen walking through the streets of Gloucester, leaning upon the arm of a younger friend. As they reached a certain spot, the aged man stopped, stood still, uncovered his white head, and passed some moments in silent prayer. This venerable man was Robert Raikes. "There is the spot," he said, while tears rolled down his cheeks, "on which I stood when I saw the destitution of the children, and the desecration of the Sabbath by the inhabitants of the city. As I asked, 'Can nothing be done?' a voice said, 'Try.' I did try, and see what God has wrought."

## REWARD PROPORTIONATE.

"There are great rewards like jewels in a crown; there are little rewards like diamond-dust: the great deed of love shall receive its great reward, and the little deed of love shall receive its measure too; and so it shall be found hereafter that nothing was forgotten" (*Power*).

## RICHES.

STEPHEN SEWARD, when he was regarded as the richest man then living in New York, one day wrote to a friend: "As to myself, I live like a slave. I am constantly occupied all through the day, and often passing the night without being able to sleep. I am worn out with the care of my property. If I can only keep busy in the day, and sleep all night, this is my highest happiness."

ROTHSCHILD, the great millionaire, it is said, seldom slept without a pistol under his pillow.

GRASPING AT BOTH WORLDS. "An ancient philosopher once asked a friend which he would rather be—Cræsus, one of the richest men, but wicked; or Socrates, one of the poorest, but virtuous. The man answered—in life he would rather be a Cræsus, and in death a Socrates! Thus it is with multitudes of men. In living they would have the luxuries of Dives, but in dying the happiness and convoy of angels that Lazarus had. In living they would indulge in the vanities and vices of the wicked; but in dying would have Balaam's wish realized, and die the death of the righteous. But these two cannot be united. Living and dying go hand in hand together" (*Bate*).

A PUSHTU PROVERB is—"Wealth is a cliff's shadow," *i. e.* always shifting.

A TELEGU PROVERB is—"Worldly prosperity is like writing on water."

BENGEL used to say—"Riches are a tree growing on the bank of a river, luxuriant and green, but apt to be swept away by any unusual flooding of the tide."

TRUE RICHES. "I don't call that man rich (says one) who has great wealth and nothing else; gold and silver cannot make any man lastingly rich, because they must be left at the hour of death. I call that man rich who is rich for eternity. Death, so far from removing, increases his possessions; therefore he is rich who is 'rich towards God.'"

ALL FOR CHRIST. It was told to a Christian gentleman that such and such man was converted. The remark he made was, "Is his purse converted?"

SUPPOSE a worldly man's life could be prolonged indefinitely here on earth, what would he do? The chief pleasure with the majority of rich men is the chase in acquiring wealth. When that is over nature begins to tire; the appetite has been satiated. A life prolonged in such a case would prove no real enjoyment. Men cannot churn happiness out of silver and gold.

"LET THE FRUITION of things bless the possession of them, and take no satisfaction in dying but living rich: for since thy good works, not thy gold, follow thee; since riches are an appurtenance of life, and no dead man is rich; to famish in plenty, and live poorly and die rich, were a multiplied improvement on madness, and a refinement in folly" (*Sir Thomas Browne*).

"WHEREFORE doth the Lord make my cup to run over, but that other men's lips may taste the liquor? The showers that fall from the highest mountains should glide into the lowest valleys" (*Secker*).

"NEVER treat money affairs with levity," says Bulwer. "*Money is character.*"

THE WORLD'S RICHES bring care; God's riches bring freedom from care.

## ROYALTY.

"UNEASY IS THE HEAD THAT WEARS A CROWN." The present century has seen fifty-eight attempts made upon the lives of sovereigns and presidents, of whom nine have fallen by the assassin's hand. Paul II. of Russia was the first,

and Alexander of Russia the last. Besides these, two emperors, Prince Charles of Parma, and Prince Michael of Servia, have been killed. The presidents have been six : Lincoln and Garfield, of the United States, and the Presidents of Peru, Bolivia, Ecuador, and Paraguay.

The AVERAGE LIFE of Royal personages is shorter than that of the gentry and nobility of their kingdoms.

COST OF ROYALTY IN ENGLAND. "What an enormous expense monarchy is!" is the cry of some radical complainers against our Constitution. Let us see. Mr. W. Raulketall has drawn up a valuable statement, which brings the question to an issue. The Civil List for the English crown for 1882-3 stands at £385,000, and for the members of the Royal Family £170,000; together, £555,000. This looks a big sum. But it should be remembered that out of this sum there is to be deducted £390,000 paid into the Exchequer from estates, which are the property of the Crown in exactly the same sense that any other estate is the property of its owner. This leaves only £165,000 to be raised for the support of monarchy by the taxes. Now compare this with the cost of Republicanism. The United States have to pay for no King nor Queen. But they pay 66 senators and 293 representatives a salary of £1000 a year each, and £3000 a year besides for travelling expenses. This gives £389,000 for the Senates and Congress alone; besides which, each State has its paid Legislature, at a total cost of £350,700, exclusive of travelling expenses. Adding this to the cost of the Central Government, we have no less a sum than £739,700, all to come out of the taxes; and the taxpayers have also the burden of several items extra, such as the payment of Government Commissioners. Is it hard to see, therefore, which costs more—the monarchy of England, or the republicanism of the United States? In France the cost of Republicanism is put down for 1881 at £492,840; but senators and deputies are not satisfied with this; and the latter have just had granted to them by way of instal-



ment, the privilege of travelling on any railway in the Empire free.

THE TUILERIES. "It is an historical fact that during the three hundred and fifty years in which the Palace of the Tuileries has been a royal dwelling, no French sovereign has died within its walls. In connection with this fact another may be mentioned. Ever since 1588, every French sovereign who has made the Tuileries his home, has been compelled at some time or other to quit the shelter of its roof" (*Dr. Richardson*).

## SABBATH.

SABBATH FACTS for *thankfulness, hopefulness, and sorrow* :

SERMONS. What a solemn thought it is that every Lord's Day there are preached, in England and Wales alone, probably not far short of 100,000 sermons, or in the whole of one year 5,200,000, to which must be added the number of sermons and lectures delivered through the week. Making a full allowance for erroneous teaching in the case of some, and of obscurity and dulness in the case of others, what a large amount of Scripture truth must still be brought forward in the pulpits of our favoured land, involving a fearful responsibility alike on preachers and on hearers.

THE PRAYERS OF GOD'S PEOPLE. It need not, it is hoped, be added, that God's house is "the house of prayer." But no figures could register the number of prayers professedly or sincerely offered up from the lips of worshippers every Sunday to Him who hears and answers prayer! And not in God's house only; probably some of the most simple, powerful, and acceptable prayers that bring down real answers and sweet mercies, arise from sick-beds and lonely chambers—the prayers of God's "hidden ones," presented in secret, but answered openly; or, if not always answered openly, yet in many a case abundantly.

SUNDAY SCHOOLS. One hundred years ago Robert Raikes founded Sunday schools. He said, at the opening of the

little school in Catherine Street, Gloucester : " It is a harmless attempt, if it is productive of no good ; and it is meant to check the deplorable profanation of the Sabbath day." What fruit the seed then sown has produced ! There were, in 1882, in the United Kingdom, 4,615,453 Sunday scholars, with 500,369 Sunday school teachers. Throughout the world there are 12,107,312 Sunday scholars, with 1,425,233 teachers. Who can tell the untold blessings which have arisen, and are arising, every Sunday from this noble army of voluntary and willing Christian labourers !

THE HONOUR PAID IN ENGLAND TO THE SABBATH as a day of rest should be no less remembered. In the midst of all our Sabbath desecration, the day is still honoured in many ways, socially and publicly, apart from the religious observance. " On that day the Legislature never meets ; all law courts are closed ; no writ in civil cases can be executed. In commercial matters Sunday does not count for settlement. Handicraft ceases. More than six-sevenths of our shops are closed. Public amusements are intermitted. The theatre, the music-hall, the scientific or art exhibition is closed. The rush of locomotion is decreased three-fourths. Railway trains sink from 36,750 to 8240 ; and taking the country as a whole, general quiet and repose falls upon the ordinarily busy masses of our population."—*Dr. Gritton*.

The two most powerful and prosperous nations in the world—Great Britain and the United States—are the nations in which the Sabbath day is most honoured and observed.

MANY PAINFUL FACTS, on the other hand, cannot be forgotten in connection with the Sabbath. It is said, ninety per cent. of the working and artisan classes in our large towns never attend any place of worship. It is also calculated that £15,000,000 is spent in drink every Sunday. The Sunday newspapers have now reached a circulation of nearly 30,000,000. There are more than 1,000,000 persons employed in Sunday labour. The drink traffic employs 300,000 ; the tobacconists about 100,000 ; our railways

about 90,000 ; the canals and river navigation, 100,000 ; the Post Office, 20,000 ; the telegraph, a large number ; cabs and omnibuses in London alone, 24,000 drivers. Moreover, we should take into account, in such enumerations, what these numbers represent besides the persons employed—the family influence also ! The 100,000 men engaged on our railways, *e. g.* represent families and households, in which some 500,000 or more are concerned.

About 8200 trains (including no less than 1500 goods and mineral trains) run every Sunday.

Dr. Gritton, of the Lord's Day Society, made a most careful examination into the relative traffic of the principal railways in 1876, for England and Scotland, from which it appears that the total number of passenger trains in the week days was 18,816, and on Sundays 5537 ; and of goods trains on the week days 13,947, and on Sundays 1302. "Scotland has a far lower proportion of Sunday trains than England ; those north of the Tweed being about one-twentieth of the week day trains, while in England the Sunday trains are about one-third of those of the week days. This touches passenger traffic. In Scotland the Sunday goods trains are about one-seventeenth of the weekly number, and in England about one-tenth. Taking England and Scotland together, and combining the passenger and goods returns, it seems that the traffic on the Lord's Day is about one-sixth of the whole traffic of the week day."

Nearly 150,000 shops are open for several hours on the Lord's Day, for the sale of intoxicating drinks.

The number of Sunday excursionists it is difficult to ascertain, always entailing on the railway servants heavy labour, and on the places visited terrible demoralization. Dr. Gritton estimated the number of excursionists to Ramsgate alone by the South-Eastern Company, and the London, Chatham, and Dover trains in the four summer months a few years ago to have been about 65,000. Sixty-five thousand Sunday excursionists for one seaside town in four months !

RETRIBUTION. A correspondent of the Lord's Day Working Men's Rest Association wrote in 1882: "I have something to say about Sunday work. 1st. During the construction of the Yeovil and Exeter Railway the contractor's men were at work every Sunday. The railway was completed and ready for opening, when a few days before the opening a thunderstorm came and destroyed a number of bridges, and delayed the opening for some months. 2nd. I and my men worked several Sundays and completed our contract (engineering) in time, but although we were ready on the opening day, we had an accident to repair, which took *exactly as many days* (week days) *as we had worked Sundays*. I took particular notice of this, from certain facts that had come before me during my apprenticeship, when men were working in cotton mills on Sundays in Manchester, and my opinion was then formed, and nothing will alter it, *that nothing is gained by either working or taking pleasure on the Sabbath.*"

CROSSING THE ROCKY MOUNTAINS.—The Rev. William Taylor of California, in a letter to Mr. C. Hill, Secretary of the Working Men's Lord's Day Rest Association, gave the following valuable testimony in favour of the Sabbath: "During the years 1849 and 1850 upwards of 50,000 persons crossed the American continent on their way to California, a distance of upwards of 2000 miles. For safety and protection they travelled in companies of 500 or 1000 persons. Some of these companies travelled seven days a week, some rested on the Lord's Day, and it was invariably found that those who only travelled six days a week got to their journey's end several weeks earlier and in much better condition than those who travelled seven days a week."

THE PLEASURE-PARTY.—A clerical friend of the author of this book told him the following case, which occurred in his parish. Fanny Turner, a young girl in one of the upper classes of the Sunday school, gave much promise to her teacher. But unhappily she had an evil companion, who sought to entice her to go for an excursion upon the Thames,



instead of attending the Sunday school as usual. At first the proposal was met with a decided negative; but by the urgent persuasion of her false friend, she was unhappily persuaded to give way. The teacher, a kind Christian lady, heard of it, and most earnestly warned her of the sin, and besought her to refuse; and at last failing, said with emotion, "Well, if you will go, may my words follow you. 'If sinners entice thee, consent thou not.'" They started on one of the penny steamboats on the Thames, which was to bring them back at night. They spent all the day pleasuring, as they had planned, and came back in the evening. When nearly at the end of the journey something went wrong with the steamboat, and the passengers became very anxious. In the fright caused by this alarm, Fanny Turner was seized with a fit and became alarmingly ill. Four policemen had to carry her off the boat. She was taken to some lodgings near, and became worse, and after a short illness died, and the last words she uttered were: "If sinners entice thee, consent thou not." There were no signs of repentance or of hope in her death.

THE PILGRIM FATHERS. How much the observance of the Sabbath has an influence on the well-being of nations, may be illustrated by the example of the Pilgrim Fathers. "Driven from their own country by bitter persecutions, the Pilgrim Fathers, on the 6th of September, 1620, set sail in the *Mayflower*, on a perilous voyage across the Atlantic in search of a land where they could worship God according to the dictates of their own conscience. Sturdy, solemn, determined men were those persecuted Puritans. The word of God was their constant companion. It was a 'lamp to their feet, and a light to their path.' The shocking profanation of the Sabbath in their own country had led them to its rigid observance. The first Sunday they spent in New England was the 24th of December, 1620. They had been busy the day before cutting wood for their huts, and although it was the depth of winter, and they had no roof to cover them,

those noble men spent the whole of their first Sabbath as a day of rest, free from toil, and in the worship of God. On that first Sabbath in their adopted country they laid the foundation of its future greatness; they inaugurated a principle which has helped to make the United States one of the grandest and most prosperous nations in the world."

A WOMAN neglected to send home some work on Saturday. On Sunday morning she told her little niece to take it to the lady's house. "Put it under your shawl," she said, "and nobody will notice it." "But, aunty," said the child, "isn't it Sunday under my shawl?"

A NOBLE EXAMPLE. At a meeting of several thousands of the workmen of London, in Exeter Hall, not long ago, the following striking incident was told with thrilling effect by Edward Corderoy, Esq., one of the highly esteemed merchants of the metropolis :—

"I knew a man once who honoured the Sabbath Day. He was the manager of large works for a Government contractor, and had to pay some hundreds of men on a Saturday night. I think it was a time when, by a change in the coinage, some temporary works were required in haste (I was but a child then). His employer told him, he must work on Sunday, and have his men in the yard. 'Sir,' replied he, 'I will work for you till twelve o'clock on Saturday night, but I dare not work on the Sabbath. I have a higher Master to serve.' 'George,' said the master, 'my back is not so broad as yours, but I will bear the blame.' His foreman told him, 'There is a day coming when each must give an account for himself;' and firmly, but respectfully, he declined to work on the Sabbath.

"Yet that man was but a servant; he had a wife and six children. Had he lost his situation, he had nothing but his character and his skill as a workman to sustain him. You would say, 'O yes, he had far more; he had the blessing of the God of the Sabbath!'

"The Sabbath morning came: who that witnessed the

sight could ever forget it? The men assembled and went to work under other orders than those they were accustomed to receive. This good man assembled his family ; the Scriptures were read, prayer was offered, the frugal meal was despatched, and then father and mother and the six children left the yard (for they all lived on the premises) in the sight of the assembled workmen, and walked solemnly to the house of God.

“I thank God that *that* working man was *my father*.

“The situation was not lost ; the God-fearing working man was all the more honoured and trusted because of his religious consistency. He closed the eyes of his employer, when the friends of more prosperous times had nearly all forsaken him. The family my father served consisted of four brothers, the eldest of whom was buried with honours in Westminster Abbey. My father attended the funeral of the youngest in an ordinary graveyard, and none were found to erect a tombstone !

“My friends, *whatever of prosperity* has been vouchsafed to my brothers and to myself, I unhesitatingly attribute, under God, to that honoured father’s instruction and example, who would not break the commandment to ‘*Keep holy the Sabbath Day.*’ ”

THE REV. J. B. FIGGIS, at a Conference in Glasgow, speaking of the importance of decision on the right side, gave an illustration :—“A fellow-student of his, now a physician, is in the habit of not only giving a tenth of all his fees to the Lord’s work, but to devote to the same purpose every fee that comes to him for service rendered on the Lord’s day. One Saturday evening he was sent for to attend a case, and was engaged in it into the Sunday. He received £100 as his fee, and the question arose whether the amount should go into the family purse or the Lord’s purse. His wife argued, that if there was any doubt about it, he had better be on the right side, and the whole £100 was given to the promotion of God’s cause.”

THE HILLS OF REFRESHMENT. Our life through the week is like dwelling in the midst of the fogs and damps of the valley. Our Sabbaths should be hills of light and joy where we breathe a purer air. We hear in India and Ceylon of the inhabitants overcome by the heat of the summer going up to the hills for a change; so we look upon our happy Sundays as "times of refreshing," and the higher we rise the purer the air we breathe.

WILHELM VON HUMBOLDT well said that the future of our nation depended upon the observance of the Sabbath.

A STRIKING CONTRAST. Alexander McArthur, Esq., M.P. for Leicester, delivered a powerful speech in the House of Commons, May 19th, 1882, on the question of opening Museums, &c., on the Lord's Day. He gives a striking illustration:—

"Honourable members are aware that until very recently there were large tracts of country in Australia that had never been explored. Numerous attempts were made to map the continent and to ascertain the nature of those unknown regions, and there were many failures and some loss of life. A short time before I left the colony, some eighteen or twenty years ago, an attempt was made which it was hoped would prove successful, and one of the strongest parties ever organized for the purpose left Melbourne under peculiarly favourable circumstances. Camels were imported; a sufficient number of men and horses were secured: the leaders were men of great energy and considerable scientific attainments; ample stores were collected, and every provision was made to preserve the health and lives of the party. But the leader made a great and fatal mistake. He paid no regard to Sunday as a day of rest, although he rested occasionally on week-days. I will not detain the House by entering into details. It is sufficient to state that I believe all the animals and all the men, except one man, perished, and he was rescued to tell the melancholy tale after having been some weeks or months with the aborigines, who treated him



kindly, and assisted him to eke out life by getting and eating a kind of wild corn or grain called nardoo by the natives. Well, sir, we have, I am happy to say, an illustration of a different kind. A few years after the time to which I have just alluded, another exploring party was organized to start for Queensland—I think from the Gulf of Carpentaria. It was all well arranged and ably conducted, but the leader, Mr. Landesbro, adopted what proved to be sounder policy. He set out with the determination not to travel on the Sunday, unless compelled to do so to reach water, or owing to some necessity; and it is impossible to read the very interesting report of the expedition without being struck with the very different policy pursued and the different result. I have already stated the sad result of the expedition conducted by Burke and Wills, and I believe I am correct in saying that Mr. Landesbro and his party traversed the same desolate country without the loss of man or beast. It is just possible circumstances may have been more favourable for them in some respects, although I have never seen this stated, but I think the reasonable probability is that had Burke and Wills given themselves and their men and cattle the regular rest of the Sunday, that the lives of those brave and energetic men might have been saved."

A GOOD EXAMPLE. When the Shah of Persia was in England, he sent to an eminent photographer to have himself and suite taken, and requested the photographer to wait upon him on Sunday. To the honour of the photographer, it is said, he returned word that he could not attend on the Lord's Day. A second message came from the Shah, stating that he was not accustomed to be refused, and that if the man did not come he must lose the honour and the profit, and some other person would be called in. A second time the same answer was returned, that Sunday was a sacred day—a day of rest—and that though he would be most happy to wait upon the Shah the first thing on the Monday morning, he would not violate the day of rest. How different

was the testimony given in this case to the impression made upon strangers too frequently! A New Zealand chief, who had become a Christian in his own land, paid a visit to England not long ago. He came full of expectation, to watch the habits of a Christian nation, from which the missionaries to his own country had been sent out. On his arrival in London, nothing astonished him so much as to see the vast number of shops open on Sunday, and to see people buying and selling on the Lord's Day as on any other day.

### SAILORS.

"The sea," says Smiles, "has nursed the most valorous of men. The life of a mariner is one of patience, courage, and watchfulness."

THE QUEEN's idea of a good sailor may be judged of from the conditions laid down by Her Majesty for the prize given by her to the marine boys: "Cheerful submission to superiors, self-respect and independent character, kindness and protection of the weak, readiness to forgive offences, and a desire to conciliate the differences of others; and, above all, fearless devotion to duty and unflinching truthfulness."

SIR HUMPHREY GILBERT, who, with Sir Walter Raleigh, first (after Cabot) visited Newfoundland, is often remembered for his last words. After having landed on the coast, and taken possession of the country in the name of their Sovereign, they sailed away in search of fresh adventures. But the sea became rough and troubled, and Sir Humphrey, on board the smallest vessel in the little fleet, was entreated to take safety on a larger ship. He refused. "We are as near heaven by sea as by land," was his answer, calm and steadfast in his appointed place. The sequel of the story was sad; soon after, the ship went down, while all on board were lost.

THE NUMBER of our British sailors stands now (1883): In the Royal Navy, 270 ships, 60,000 officers and men. In the merchant service, 38,616 ships, 358,158 officers and men; besides bargemen, fishermen, &c., 250,000; altogether, 668,158.

From the most reliable statements, says the 'Times,' it appears that the number of British and foreign vessels that entered inwards and cleared outwards, to and from ports of the United Kingdom in 1881, including their repeated voyages, was 668,000, representing a tonnage of 134,079,623, and carrying on board at different times probably between three and four millions of persons.

It is computed 200,000 sailors enter London every year.

In 1879, above 4000 deaths occurred in the merchant service, of which 3000 were from accidents.

**THE BRETON PRAYER.** The Breton sailors, it is said, have a prayer they are wont to use when they put to sea: "Keep me, O God; my boat is so small, and thy ocean is so wide."

**YARMOUTH.** The fishermen engaged in the herring fishery around the coast of Norfolk have, for some years, met at the parish church before going out to sea, to ask the Divine blessing and protection—an example worthy to be followed.

**SAILORS' HOMES** are now happily established in all the important seaports of the United Kingdom, and in other parts of the world. Perhaps one of the largest is now in New York, of which the lately reconstructed building is said to be unsurpassed by any similar institution in the world. The Home was first opened in 1842, and since that time nearly 1160 men have been received into it, and the amount of money saved and remitted to the relatives of the sailors has been more than  $1\frac{1}{2}$  millions of dollars, or £300,000 sterling. The Institution, at its own expense, provides for shipwrecked mariners, and besides these temporal advantages, has daily meetings for prayer, temperance lectures, &c.

## SALT.

**THE SALTNESS OF THE SEA** is one great element of its usefulness in the economy of nature. (See *Sea*.)

If all the salt of the sea were collected together, and could be spread over the entire globe, it would form a layer more than ten yards deep (*Jules Verne*).

"It is a well-known natural law that lakes without outlets gradually become salt. This is one of the three causes of the saltiness of the Dead Sea. The river Jordan, for thousands of years, has been pouring at least 6,000,000 tons of fresh water every day into the lake, and it has never lost its saltiness" (*Rev. J. W. Bardsley*).

What an illustration this presents of many, into whose greedy coffers vast stores of money seem always pouring, and yet there is no outlet of love and charity, and they lose the blessing they might have had!

ITS CHEAPNESS. One of the things to be thankful for in the present day is the cheapness of articles essential to life and health. In the early part even of the present century, salt was taxed to forty times its cost, which made it so dear that the poor could scarcely afford it.

## SALVATION

FROM CHRIST ALONE. "The bankrupt who asks a bankrupt to set him up in business again is only losing time. The pauper who travels off to a neighbour pauper, and begs him to help him out of his difficulties, is only troubling himself in vain. The prisoner does not beg his fellow-prisoner to set him free. The shipwrecked sailor does not call on his shipwrecked comrade to place him safe on shore. Help in all these cases must be sought from some other quarter. Reader, it is just the same in the matter of cleansing away your sins. So long as you seek it from man, whether man-ordained, or man-unordained, you seek it where it cannot be found" (*Bishop Ryle*).

"WHOSOEVER." "I thank God for that word, 'whosoever.' If God had said there was mercy for Richard Baxter, I am so vile a sinner that I would have thought He meant some other Richard Baxter; but when He says, 'Whosoever,' I know that includes me, the worst of all Richard Baxters" (*Baxter*).

"THE RECOGNITION OF SIN is the beginning of salvation" (*Luther*).



FOR ALL. "The Gospel river of life does not branch out into divers streams. There is not a broad sweep of waters for the rich, the intellectual, and the cultivated, and a little scant rivulet where the poor may now and then come and get healed, by the side of its precarious wave. There is no costly sanatorium, beneath whose shade patrician leprosy may get by itself to be fashionably sprinkled and cured. Naaman, with all his retinue watching, must come and strip and plunge like a common man in Jordan. There is no sort of salvation except the one ransom and deliverance that is purchased for rich and poor together, by the sacrifice of the Lord Jesus Christ; and the poor beggar, his garment ragged from the havoc of a hundred storms, and his flesh bleeding from the ulcers of a hundred wounds, may dip eagerly at the same Bethesda, and emerge unscathed and comely as a child" (*Punshon*).

THE DEATH-BED OF AN OLD GYPSY is thus recorded by one of the missionaries to that singular race :

"I hope to go to heaven," said an old man. "I've given up my bad ways, and been very good to the Lord." His conscience had been awakened by hearing his grandson reading the Bible in the camp.

"What about your old sins?" asked the missionary.

"I'm wiping them off, sir, by degrees."

God's way of salvation was then simply set forth to him. A few weeks passed, and he was taken ill; the missionary visited him, and read John iii. 16, 17. Tears began to roll down the old man's cheek as he said :

"Them be good words, sir; they make my heart glad. Read them again, sir."

He recovered sufficiently to be taken in a cart, with his tribe, to the Kent hop-picking ground. Soon the missionary received a message—"Old L—— is dying; come and see him." He was lying in a tent, on the bare ground, a bundle of stones for his pillow. He could not speak, but his face expressed perfect peace. He pointed to the blue sky through

the opening in the tent, as if to say, "I'm going there;" and as we prayed, he passed away.

THE TWO GREAT PARTS of. "Like other things that are one in the aggregate, this one thing consists of many parts. My hand, for instance, is one, yet it is furnished with five fingers. This body is one, yet it has many organs. The Nile, or the Ganges, is one river, but one which is fed by many tributaries, and discharges its waters into the sea by the channels of many mouths. A tree is one vegetable form, but one that below has many roots, and above has many branches; and even so—to leave the other figures, and select the last—is that 'Tree of Life,' which has Christ for the root, and for its fruit holiness and heaven. I have seen a tree, often rising in a single stem, divide itself into two great boughs, which afterwards divided and subdivided into innumerable branches, spread out their foliage, and drink in the air, and light, and dew, and heat of heaven. Thus it is with the scheme of redemption. The subject presents itself to us under two grand divisions: First, the remission or pardon of sin; and secondly, the renewal of the soul. While salvation is the one thing needful, the two things needful to it are sin pardoned and the soul renewed. For suppose that your sins were pardoned, but that your heart remained in its corruption; the door of heaven remains shut; because 'without holiness no man shall see the Lord'; because 'there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life.' Then again, although your hearts were renewed, unless your sins were pardoned, that door remains shut, because of the righteous sentence, 'The soul that sinneth, it shall die.' The door of heaven is guarded with jealous care, and like that of some treasure chest or beleaguered citadel, is barred by these two strong bolts. Both bolts must be drawn before we enter into glory. We must be pardoned as well as renewed, and renewed as well as pardoned" (*Dr. Guthrie*).

## SAVINGS' BANKS.

The first savings' bank was started by Miss Priscilla Wakefield, in the parish of Tottenham, Middlesex, towards the close of last century. Her object was to stimulate the frugality of poor workmen and domestic servants. The experiment proved so successful, that in 1799 the Rev. Joseph Smith, of Wendover, commenced the plan of receiving small sums from his parishioners during summer, and returning them at Christmas, with the addition of one-third, as an incitement to prudence and forethought. In 1810, the Rev. Henry Duncan, of Ruthwell, Dumfriesshire, carried on the plan, and the savings' bank system became fairly inaugurated. These were the days of small things, but institutions of this kind soon multiplied, and a Bill was introduced into the House of Commons by Mr. Whitbread, to make use of the Post Office machinery to extend the work; though matters were scarcely ripe for this then. In 1817 the first Act was passed, authorizing the formation of savings' banks upon certain conditions. In 1817, at the end of the first year, the amount due to depositors was £231,000. In 1831, it rose to £15,000,000, and thirty years after, in 1861, it reached to £42,000,000. By that time, the proposal to make use of the Post Office for facilitating the employment of the savings of the people, acquired more force from the failure of some of the savings' banks, and the suggestion made by Mr. Whitbread was taken up in earnest. In 1860, Mr. Gladstone laid before Parliament the plans which became the basis of the present system. For a short time, the old savings' banks suffered from the new competitor. But they speedily recovered, and now, whilst the Trustees' Savings' Banks have an amount as large as ever, or £42,000,000; the Post Office Savings' Banks have already in hand £25,000,000, making in all about £67,000,000.

There are no means of ascertaining the class of persons to whom these deposits really belong. The probability is that not an inconsiderable portion of such savings belong to the

middle classes. But taking two-thirds of the whole as belonging to the working classes, the sum to their credit would be £45,000,000. Besides which there is a large amount invested in banks which belong to churches, Sunday schools, and other societies, which would form a very handsome sum in addition, and it may be added, that of the working classes, known as such, it is not generally those who receive the largest wages who invest the largest sums, but generally quite the reverse. Domestic servants, private soldiers, and some of the poorest of the wage-earning classes, are the chief investors. Private soldiers are paid less than the lowest workmen, yet they put more money into the banks than many who are earning thirty or forty shillings a week.

The first Penny Bank was started in Greenock, about thirty years ago, as an auxiliary to the savings' banks, by Mr. J. M. Scott, and followed up by the Rev. Mr. Queckett, a curate in the east end of London, with great success.

A COMPARISON was published some time ago of the investments in the savings' banks in different countries in Europe. It was stated that in 1874 the rate was, in England, £2 7s. 8d. a head; Scotland, £1 11s. 3d.; Ireland, 11s.; France, 9s. 10d.; Holland, 5s. 4d.; Austria, £1 16s. 4d.; Germany, £1 17s.; Switzerland, £4 4s.; Italy, 16s. 6d.;—but such statements are to be received with caution, as to the saving propensities of different nations. In France money is invested in many other ways.

### SCANDAL.

At a school examination, the children came to the word *scandal*; and the inspector stopped to inquire who knew the meaning of the word. Silence ensued, till a bright-eyed child held up her hand. "Please, sir, scandal is, when nobody does nothing, and everybody goes and talks about it!"

"SUSPECT a tale-bearer," says one; "and never trust him with thy secrets, who is fond of entertaining thee with



another's. No wise man will put good liquor into leaky vessels."

### SCIENCE.

"We glory in the conquests of science, but we look upon science as merely an agent. Science may be a botanist, but who started the vital fluid in the veins of the herb and flower? Science may be a geologist, but who wrote the rock-covered page, whose hieroglyphics she would translate? Science may be an astronomer, but who built the worlds? Who projected the comets, whose mysterious paths she traces? Science may be an agriculturist; she may open the earth's breast and cast in most precious seed; but if the fountains of dew be stayed, science herself may die of thirst. Be it observed then, that science is an *agent* and not a *cause*, and that while we rejoice in its agency, we are bound to acknowledge the goodness and mercy of the INFINITE INTELLIGENCE" (*Dr. Parker*).

ITS USE. "Human sciences are like gas-lights in the streets. They serve our purposes only while the heavens are dark. The brighter the sky, the more dim and useless they become. When noontide floods the town, they are buried though they burn. No sooner will the sun of absolute truth break on the firmament of our souls, than all the lights of our poor logic shall go out; knowledge, it shall vanish away" (*Dr. Thomas*).

—AND RELIGION. Bishop Ellicot spoke some telling words when presiding at a meeting of the British and Foreign Bible Society, at Gloucester, a short time ago. Speaking of the prevalent danger of the present day, he said: "The conflict is not between true religion and true science; there never had been, and there never would be, any conflict between these. The God of the Bible is the God of Nature. Where the controversy lay, is between those opinions which man had himself assumed to be in God's Word, and the conclusions which an over-hasty science had said to be approved and verified thereby.

Now, however, there is a far better and more reverent state of things showing itself in the Church of Christ!"

### SCOFFING.

A COOL REPLY was given by an agent of the Bible Society, to a party of sailors in a port in the west of England, amongst whom some Bibles had been distributed. A notorious scoffer taunted him with the worthlessness of his work, and in proof, held up a Bible which he said he had bought from one of the sailors for a glass of rum. The agent had just before been expressing his conviction that the Bibles would fall into the right hands. When the scoffer held up the Bible vauntingly in his hands, the missionary said, "Well, I'm glad it has come to *you*, for I *know no one who wants it more.*"

### SCRIPTURES.

TRIED AND PROVED. "The Bible has passed through the furnace of persecutions, literary criticism, philosophic doubts, and scientific discovery, and has lost nothing but those human interpretations which cling to it, as alloy to precious ore. The experience of saints has tried it in every conceivable manner, but not a single doctrine or promise has been consumed in the most excessive heat. What God's words are, the words of His children should be. If we would be God-like in conversation, we must watch our language, and maintain the strictest purity of integrity and holiness in all our communication" (*Spurgeon*).

THE NEED of the HOLY SPIRIT'S TEACHING. Scripture can only be rightly understood by the illumination of the Holy Spirit. As, were we in a room hung with the finest paintings, and adorned with the most exquisite statues, what pleasure could we derive if light were excluded? The most correct account and description of the sun cannot convey the light, the warmth, the cheerfulness, or the fruitfulness, which the shining of the sun alone can convey; neither can the most laboured dissertation on Gospel truth impart a true

idea, or convey the full benefit of it, without the work of the Holy Spirit upon the heart."

"THE SCRIPTURES," says Flavel, "teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying."

THE TELESCOPE and MICROSCOPE. "The Word is a telescope, to discover the great luminaries of the world, the truth of highest concernment to the souls of men; and it is no less a microscope, to discover to us the smallest atom of our thoughts, and discern the most secret intent of the heart. And, as far as the light reacheth, it comes with power and authority, as it comes armed with the majesty of that God who reveals it, whose authority extends over the soul and conscience of man in his most secret and hidden recesses" (*Stillingfleet*).

"If there were no other proof of the Divine authority of the Holy Scriptures than the hatred that the devil, the Pope, and his swarm, have to them, that would be sufficient evidence" (*Luther*).

"A CARELESS READER of the Scriptures never yet made a close walker with God."

"THE BIBLE contains the maxims of heaven in human language" (*Monod*).

"THE BIBLE is a sacred book. It is God's angel, either hospitably lodged or rejected in our homes" (*Dr. J. Hamilton*).

BIBLE AND SCIENCE. "The present century has been a nervous time for imposture; it has been a noble time for the Bible. Every fresh discovery has been a new leaf to its laurel, a new gem for its coronet" (*Dr. J. Hamilton*).

THE VALUE OF. "A traveller was one day wandering on the seashore, in Brazil. He saw a pretty little cottage, and the master asked him to come in. While he was sitting and talking with him, he saw a large Bible on the table. He asked the man where he got it. He said, 'It was given me by a sailor eight years ago, and I am very fond of reading it. But the worst is, *it is scarcely ever at home.*' 'How is

that?' asked the traveller. He said, 'My neighbours love to read it, and so they are often borrowing it of me; I have let it go to places far and near; but now it is at home I think I shall part with it no more.'"

THE SWORD OF THE SPIRIT. "Whom did God choose to make the first part of the Bible? Moses. He wrote the first five books, so I think we may say he made the *handle*. Then there were Joshua, and Samuel, and those men who wrote the books of Chronicles and Kings, and David and Solomon, and the Prophets, from Isaiah to Malachi. We will say that they made the *blade* of the sword. But who made the point, and who made the sharp edge? I think we may say that the Evangelists and Apostles, who wrote the New Testament, did these last things; for the Old Testament would not be so very useful to us without the New, even as the handle and blade of the sword would not be of so much use to a soldier, if there was not also the point, and the sharp keen edge" (*American Writer*).

ROBERT NOBLE. "This faithful servant of God was, in early life, at a boarding-school, and his sister was starting on her route for Africa, being married to a missionary working in the dark continent. Passing through the town where her brother was at school, she had time, whilst the coach was changing horses, to run to the house; and finding her brother in the early morning, she greeted him with a sisterly kiss and a loving 'good-bye.' Then hastily leaving the room, as a parting word, she said, 'Robert, read your Bible; read your Bible.' Forty years after, a missionary in India was entering into rest. He had done a glorious work for Christ among the high caste lads, and now he was near the end. A brother missionary was by his bedside, and put to him a question. 'I have heard that your sister's last wish for you led you to read the Bible. Is this true?' 'Yes,' said the dying man, 'she told me to read the Bible, and I've done it—I've done it.' None can tell the rich fruit of that Bible study, nor the number of Hindoo youths to whom it became a priceless boon" (*Rev. G. Everard*).



## SEA.

“THE SALTS contained in sea-water, and to which it owes its peculiar bitter and unpleasant taste, form about three and a half per cent. of its weight, and consist principally of common table salt (chloride of sodium), and the sulphates and carbonates of magnesia and lime. But, besides these chief ingredients, there is scarcely a single elementary body of which traces are not to be found in that universal solvent. Wilson has pointed out fluoric combinations in sea-water; and Malaguti and Durocher (*‘Annales de Chimie,’* 1851) detected lead, copper, and silver in its composition. Tons of this precious metal are deposited in the vast volume of the ocean, and it contains arsenic sufficient to poison every living thing” (*Hartwig on ‘The Sea’*).

FRESHWATER SPRINGS. “It is a curious fact that in many parts of the ocean fresh water springs burst from the bottom of the sea. Thus in the Gulf of Spezzia, and in the port of Syracuse, large jets of fresh water mingle with the brine; and Humboldt mentions a still more remarkable submarine fountain on the southern coast of Cuba, about ten miles from the shore, which gushes through the salt water with such vehemence that boats approaching the spot are obliged to use great caution. Trade vessels are said sometimes to visit this spring in order to provide themselves in the midst of the ocean with a supply of fresh water” (*Ibid.*).

WONDERS OF. The Psalmist says—“wherein are things creeping (moving) innumerable” (Ps. civ. 25). Is not the Word true? Could any human arithmetic number the inhabitants of the sea? The single roe of the codfish is computed to produce 9,000,000; so that one roe of full-grown fish would produce as many as would reach by measurement from London to Scotland and back, and then leave as many as a thousand men could carry; other fish produce in like proportion, and this has gone on for centuries; yet, under the Divine rule of subjugation, there is plenty of room in the sea, as well as food for their existence.

Does not such a proof of Divine arrangement overthrow those futile notions so widely spread, and which sceptics receive, concerning numbers and space" (*Alfred Brandon*).

"THE ABUNDANCE OF ANIMAL LIFE in the ocean greatly exceeds that on the land. The sea affords a home for the greatest of known animals, as well as for the most minute, and life teems everywhere. Dr. Scoresby once stated that a patch of the Greenland Sea, 20,000 square miles in extent, teemed with a species of medusa, on which the whale feeds; and he calculated that every square mile contained 23 quadrillion, 888 trillion of independent living creatures! He did his best, moreover,—we shall not pronounce with what success,—to bring the number contained in one of these miles within the range of conception, by saying that to count them would require 80,000 persons, and a period equal to the interval between the present and the creation. Yet it must be remembered that this was only the aggregate of life in one of the 20,000 square miles, and that the whole scene was but a fragment of the ocean. In the coral polyp we have another example of a creature whose numbers baffle conception. In many parts of the ocean, islands and reefs are now being constructed by countless myriads of these animals. Off the east coast of Australia there is a single coral reef of a thousand miles long, and vast tracts of the Pacific are studded with islands of coral formation. Placed side by side with the production of these pigmy labourers, pyramids and breakwaters, and all the most stupendous works reared by man, sink into utter insignificance" (*Dr. Chaplin*).

LIGHT IN UNLOOKED-FOR PLACES. "There is reason to believe that instead of the unfathomable caves of ocean being all black in outer darkness, they are ablaze with golden splendour. The creatures brought up from tens of thousands of feet below the surface are singularly phosphorescent, and it is probable—nay, almost certain—that every movement of every living being in those abysmal depths flashes out

brilliancy. A more fancy-stirring fact I never heard of" (*Charles Buxton*).

THE DEPTH OF THE SEA. The land surface below the waters of the ocean, with its valleys and mountains, its plains and chasms, as far as we can judge, is simply a counterpart of the land surface above. We know that there are "depths of the sea" far greater below the surface of the ocean than the depths of the highest mountains above its level. It is said that Lieutenant Maury fathomed 25,000 feet in the North Atlantic, and Lieutenant Bourke sounded depths in the Indian Ocean even far beyond this.

"I WILL CAST ALL THEIR SINS INTO THE DEPTHS OF THE SEA." After a wild and stormy night you may have walked, as I have, upon a beach strewn with the planks and spars of a wreck, and seen the hull of the ship stranded high on the shore. If that vessel had foundered in the midst of the Atlantic or Indian Ocean, you might have sailed over the spot next day, and not a trace of her would be seen. She would be lying in "the *depths of the sea*." God says, "I will cast all their sins," not into the shallow places, where, so to speak, they may be cast up to be seen again, but "I will cast all their sins into the *depths of the sea*." The ocean covers the tiniest pebble and the loftiest mountain, and the ocean fulness of Christ's blood covers, not only the weakest infirmities of our nature, but the deepest depravation of our lives" (*Rev. J. W. Bardsley*).

### SECURITY.

IN CHRIST. "Men who stand on any other foundation than the Rock Christ Jesus, are like birds who build their nests in trees by the side of rivers. The bird sings in the branches, and the river sings below: but all the while the waters are undermining the soil about the roots, till, in some unsuspected hour, the tree falls with a crash into the stream, and then the nest is sunk, the home is gone, and the bird is a wanderer. But birds that hide their young in the clefts of

the rocks are undisturbed, and after every winter, coming again they find their nests awaiting them, and all their life long they may brood in the same places, undisturbed by stream or storm."

OF THE CHURCH. "The real security of Christianity is to be found in its benevolent morality, its exquisite adaptation to the human heart, and the facility with which its scheme accommodates itself to the capacity of every human intellect; in the condolence which it bears to every house of mourning; in the light with which it brightens the great mystery of the grave" (*Macaulay*).

### SELF-DENIAL.

"The secret of success is to know how to deny yourself. . . . If you once learn to get the whip-hand of yourself, that is the best education. Prove to me that you can control yourself, and I'll say you are an educated man; and without this, all other education is good for next to nothing" (*Mrs. Oliphant*).

To train a virtue is not seldom to restrain it.

Those inexperienced in the Divine life think religion all austerity and sacrifice—giving up so much. But it really requires nothing to be renounced which is worth keeping, and for what it takes away, it makes up tenfold in better things.

"Religion, in one sense, is a life of self-denial, just as husbandry, in one sense, is a life of death. You go and bury a seed, and that is husbandry; but you bury one that you may reap a hundred-fold. Self-denial does not belong to religion, as characteristic of it; it belongs to human life. The lower nature must always be denied when you are trying to rise to a higher sphere. It is no more necessary to be self-denying to be a Christian than it is to be an artist, or to be a man in distinction from a brute."



## SELF-PLEASING.

NAPOLEON. "I have often thought of a lesson that may be taught us by a few words of the first Napoleon; it had reference to his second marriage. Paying no regard to the plain command of God, or the terrible sorrow he inflicted on one who had been faithful to him for above fifteen years, he divorced Josephine, and married the young Maria Louise, Archduchess of Austria. He expected that the marriage would tend to the strengthening of his dynasty; but it turned out just the reverse. It was one cause amongst many of the overthrow of his dominion. And in his later days he saw it and spoke of it. 'That marriage,' said he, 'was the cause of my destruction. In contracting it, I *placed my foot on an abyss covered over with flowers*'" (Rev. G. Everard).

## SELFISHNESS.

GO SHARES, is an excellent rule to do with everything we get—not as children only.

There was a boy who went to school, who was known as a selfish boy. He did not go shares. No one in the school liked him. His mother sent him a basket of peaches; and his schoolmates all voted that they ought to go shares. But the boy brought the basket up to his bedroom, and put it at night under his pillow, when the rest were all asleep. In the middle of the night there was a great scream, and the boys were all awakened. He was eating one of the peaches, and it had a wasp in it, which stung him badly. It served him right. It might not have occurred if they had been divided fairly in the day-time.

## SERPENTS.

From the report made for India it appears that there are about 20,000 deaths annually from snake-bites. For 1870—1882, from 150,000 to 200,000 died from this cause. India possesses the most deadly snakes of any country in the world ;

the bite of the cobra is often fatal in half an hour. In 1880, 212,776 serpents of all kinds were destroyed; rewards amounting to 11,613 rupees being given for their destruction.

There were also in 1881, 2757 persons killed by wild beasts. In that year 1997 tigers and 3397 leopards were destroyed.

### SERVICE.

DR. GUTHRIE, when allowed no longer to preach as he had been wont to do all his eventful and useful life, wrote to his flock: "The physicians who have put a seal on my lips have not tied up my hands; and thus left free to do what I can with my pen to serve our Blessed Master, and the best interests of mankind, I hope, when the last summons comes, it will find me working as well as watching."

A MISSIONARY IN CHINA was greatly depressed by the carelessness of his hearers. One day the words of Isa. liii. 1 came to his mind as sent from above, and they were followed by a dream. He thought he was standing near a rocky boulder, and trying with all his might to break it with a sledge-hammer; but blow after blow had no effect—there was no impression made. At length he heard a voice, which said, "Never mind—go on; I will pay you all the same, whether you break it or not." So he went on doing the work that was given him, and was content (Isa. lix. 4).

EVERY CHRISTIAN has a threefold ministry—gifts, (talents, riches, &c.), personal service, and prayer.

"God has three sorts of servants in the world; some are *slaves*, who serve Him from a principle of fear; some are *hirelings*, who serve Him for the sake of wages; and the last are *sons*, who serve Him under the influence of love" (*Secker*).

AN INDIAN CHIEF, in inviting a missionary to settle in his tribe, used this beautiful argument as a plea: "Come and abide with me, and you shall be as one that stands by a running water, filling many vessels."

## SHAME.

ASHAMED OF THE GOSPEL OF CHRIST. "Let the sceptic, let the wicked profligate, blush at his deeds of darkness, which will not bear the light, lest they should be made manifest; but never let the Christian blush to own the holy Gospel. Where is the philosopher who is ashamed to own the God of Nature? or the Moslem that is ashamed of Mahomet? And shall the Christian minister be ashamed of Christ? God forbid! No; let me be ashamed of the world, and let me blush at sin; but never let me be ashamed of the Gospel of Christ!" (*Dr. R. Newton.*)

## SHIPS.

The first authoritative return of British shipping was issued in 1701-2: the total number of ships in the ports of the United Kingdom then were 3281; estimated to carry 281,222 tons, and employing 27,196 men. In 1871 the entire number was 22,207, carrying 5,633,561 tons, and employing 199,738 men.

THE SHIPWORM. There is an illustration of the power of little things to do harm in the shipworm, a singular creature, that drills holes in the timbers of our strongest ships. "Its shells," says Hartwig, "which are only a few lines broad, are very small compared with the size of the vermiform body, and are therefore completely inadequate for its defence. For better security it bores deep passages in submerged timber, which it lines with a calcareous secretion, closing the opening with two small lids. Unfortunately, while thus taking care of itself, it causes considerable damage to the works of man. It is principally to guard against the attacks of this worm that ships are sheathed with copper, and the beams of submarine constructions closely studded with nails. During the last century the teredo caused such devastation on the dykes which guard a great part of Holland from the encroachments of an overwhelming ocean, that the Dutch began to tremble for their safety; and thus a miserable worm struck terror in

the heart of a nation which had laughed to scorn the tyranny of Philip II., and bid defiance to the legions of the no less infamous Louis XIV."

### SHIPWRECKS.

THERE'S ANOTHER MAN. During a heavy storm off the coast of Spain, a dismantled merchantman was observed by a British frigate drifting before the wind. Every eye and glass were on her; and a canvas shelter on a deck almost level with the sea, suggested to the eye that there might still be life on board. Touched with the generous feeling common to sailors, a boat was lowered, and a few gallant men started to plough the rolling waves. They reached the vessel; they shouted; and now a strange object rolled from that canvas screen against the shroud of a broken mast. It was hauled into the boat. It proved to be the trunk of a man bent head and knees together. In horror and pity the crew gathered round it. The miserable object by and by showed signs of life. The seamen drew near; and then came a mutter, in a deep, sepulchral voice—" *There is another man.*" Rescued himself, the first use the saved man made of speech was to try and save his fellow. Oh! that we were ready to learn that lesson, and were more frequently practising it. So long as in our own homes, and among our friends, and in this wreck of a world, there lives an unconverted man, let us hear the call as from those perishing within our reach: "There's another man," and do all we can, by God's help, to save that man.

WE ARE TO USE THE MEANS. "The Bible never speaks of men as elected to be saved from the shipwreck, but only as elected to tighten the ropes, and hoist the sail, and stand to the rudder. Let a man search faithfully; let him see that where Scripture describes Christians as elected, it is as elected of faith, as elected to sanctification; as elected to obedience; and the doctrine of election will be nothing but a stimulus to effort. It cannot act as a soporific" (*Melvil*).



## SIN.

NOTHING TO BE FEARED BUT SIN. The Emperor of Constantinople was mortally exasperated against St. John Chrysostom. One day, in a burst of anger, he said to his courtiers, "I would be glad to be avenged of this bishop." Whereupon four or five of them proffered their advice as to how this should be done. The first said, "Send him away far into exile, so that you may never see him again;" the second, "Confiscate his property;" the third, "Cast him into prison loaded with chains;" the fourth, "Are you not supreme? let him perish. Rid yourself of him by ordering him to be put to death." But the fifth said, "You all deceive yourselves; this is not the way to punish him. If you send him into exile, the whole earth is his native land. If you confiscate his goods, you take them from the poor—not from him. If you thrust him into a dungeon, he will kiss his chains, and think himself happy. If you condemn him to death, you open heaven to him. Prince, do you wish to be revenged on him? Force him to commit sin. I know him: *this man fears nothing in the world but sin*" (*Missioner's Manual of Anecdote*).

"ALL HAVE SINNED." "Men differ from one another in moral character, even as they differ in the tones of their voice, the height of their stature, or the beauty of their countenance. But though these differences appear to us to be very great, in God's sight there is but one common standard for sin. On the earth's surface there are high mountains and deep valleys; but if we could rise with the eagle, and look down upon the earth, the mountains would be brought low, and the earth would appear as one smooth, convex bend. And as God looks down from heaven, His dwelling-place, upon the hearts of men, in His sight there is 'no difference.' The high mountain-tops of morality and the deep valleys of degradation and sin seem as one, when compared with the exceeding greatness of His holiness" (*Clergyman's Magazine*).

**THE PLEASURES OF SIN.** The story is told of an ancient heathen who made a wonderful cup. When filled with wine, it appeared like other cups, until the thirsty drinker, suspecting no device, drained it to the dregs, when lo! there lay before him a serpent coiled upon the bottom, with gleaming eyes, and extended fangs, as if prepared to strike its victim. So is it with those who drain the cup of sin. There may be pleasantness in the wine at the beginning; but there is the serpent in the end!

**LATENT IN THE HEART.** "There is a piece of iron laid upon the anvil. The hammers are plied upon it lustily; a thousand sparks are scattered on every side. Suppose it possible to count each spark as it falls from the anvil, yet who could guess the number of the unborn sparks that lie still latent and hidden in the mass of iron? Now your sinful nature may be compared to that heated bar. Temptations are the hammers; your sins are the sparks. If you could count them,—which you cannot do,—yet who could tell the multitudes of unborn iniquities and eggs of sins that lie slumbering in your souls? You must know that, before you know the sinfulness of your heart" (*Rev. C. Spurgeon*).

"Not a grace of the Spirit but has a weed growing under it. Each grace is a victory over its opponent" (*J. H. Evans*).

**THE PLEASURES OF SIN** must needs be short, because life cannot be long, and they both end together. Indeed, most times, the pleasures of sin die before the sinner dies. Sinners live to bury their joy in this world. The worm breeds in their conscience, before it breeds in their flesh, by death. But be sure the pleasure of sin never survives this world. The word is gone out of God's mouth—every sinner shall lie down in sorrow, and wake in sorrow.

**THE GREAT DANGER** of professing Christians as regards pleasures is very often going into them without any remembrance of God. So Christian people, going abroad, seem to ignore their character as witnesses, which should never change, and think they may enjoy a far greater license than

they would do at home. It was the wise advice of Archbishop Sharpe, "Cultivate a continual undergrowth of small pleasures. Very few long ones are let upon long leases."

"IF FAITH be the jewel, a good conscience is the cabinet in which it is kept; and if the cabinet be broken, the jewel must needs be in danger of being lost. Now you know what sins waste the conscience — sins either deliberately committed, or impenitently continued in. Oh take—take heed of deliberate sin; like a stone thrown into a clear stream, it will so disturb thy soul, and muddy it, that thou, who even now couldest see thy interest in the promise, will now be at a loss, and not know what to think of thyself. They are like a fire on the top of the house, it will be no easy matter to quench it" (*Old Writer*).

THE EARL OF ROCHESTER was wont actually to revel in sin. He framed arguments for it; he used to glory in reading sensual works; in enticing others to wickedness. He even wrote panegyrics upon it. For five years, he once told a Christian minister, he was continually drunk; not all the time under the visible effects of it, but his body was so inflamed as never to allow him to be fully master of himself. Alas! all this time he was like one watering poisonous weeds. Yet God had mercy even on such a sinner, and then, when his eyes were opened, how differently he viewed the bait of sin!

LITTLE SINS. "A famous ruby was offered to this country. The report of the Crown Jeweller was, that it was the finest he had ever seen or heard of; but that one of the 'facets,' one of the 'little' cuttings of the face, was slightly fractured. The result was that that almost invisible flaw reduced its value by thousands of pounds, and it was rejected from the regalia of England. Again, when Canova was about to commence his famous statue of the great Napoleon, his keenly-observant eye detected a tiny red line, running through the upper portion of the splendid block that at infinite cost had been fetched from Paros, and he refused to lay chisel upon



it. Once more, in the story of the early struggles of the elder Herschel, while he was working out the problem of gigantic telescopic speculæ, you will find that he made scores upon scores before he got one to satisfy him. A scratch like the slenderest spider-cord sufficed to place among the spoiled what had cost him long weeks of toil and anxiety. Again, in the case of a ship, the measure of a ship to resist the shock of a wave, or the strain of wind, is not its strongest, but its weakest part. The tremendous issues contingent on attention or non-attention to the slightest leak, were illustrated in an accident in the late deplorable civil war in America. One of the Federal war-ships had what seemed a merely superficial leakage, and though noticed, it was not thought necessary to countermand the order that she should take part in an approaching conflict. At the crisis of the encounter it was found that the sea-water had been oozing into the gunpowder magazine, and rendered nearly the whole useless. On that powder hung victory or defeat. The 'little leak' went uncared for; and an inferior force won. The very perfection aimed at, you will observe, necessitated the rejection of the gem, and marble block, and speculum, and leaking timber. Even so were Christianity a less holy thing, a thing that could abide compromise, then what are called 'small sins'—the larger and grosser being acknowledged—might be passed over, winked at. But this cannot be" (*Handbook of Illustration*).

SECRET SINS. "You have seen a ship out in the bay, swinging with the tide, and seeming as if it would follow it, and yet it cannot, for down beneath the water it is anchored. So many a soul sways towards heaven, but cannot ascend thither, because it is anchored to some secret sin" (*Clergyman's Magazine*).

"AS HUSBANDMEN make use of the very thorns and briars that grow in their fields, to stop the gaps and strengthen the fences about them, so should we improve our very sins and failings to fence our souls, that we lie not open to the like temptations in the future" (*Bishop Hopkins*).



"SCARLET" SINS. "We have some little difficulty," said a scientific lecturer, "with the iron dyes; but the most troublesome of all are Turkey-red rags. You see I have dipped this into my solution; its red is paler, but it is still strong. If I steep it long enough to efface the colour entirely, the fibre will be destroyed; it will be useless for our manufacture. How then are we to dispose of our red rags? We leave their indelible dye as it is, and make them into red blotting-paper. Perhaps you have wondered why your writing-pad is red; now you know the reason." What a striking illustration of the fitness and force of this figure of God's Word, and of the power of "the precious Blood of Jesus" to change and cleanse, is furnished by the above explanation! The Spirit of God led the prophet Isaiah to write, not "Though your sins be as blue as the sky, or as green as the olive-leaf, or as black as night"; he chose the very colour which modern science, with all its appliances, finds to be indestructible. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

### SINCERITY.

"CAN SINCERITY SAVE the body? Think—suppose a man to be quite persuaded in his own mind that a poison was wholesome food or medicine, and he takes that poison with this sincere opinion; will his sincerity save him from being poisoned? Suppose a man to be quite persuaded in his own mind that a certain path is the one which leads to his home, and having taken that path, and walked on it, he comes to a cliff, and, still persuaded, steps on; will his sincerity save him from a deadly fall?" (*Dr. Flavel Cook.*)

A SHIPMASTER is steering homewards. He has been many days at sea, without sight of the land. He has calculated his course according to the best of his ability; but, from the fault of inaccurate instruments, or some blunder in his figures, he has cast up his course several points wide of the truth. He

steers accordingly, sincerely believing that his course is right. Will the sincerity of his belief in error prevent his ship from being broken if it strikes the rock? No. Nor will sincerity save the man from spiritual shipwreck, who steers his course heavenwards by a wrong chart, or an untrue compass.

### SLAVERY.

"I'SE FREE. An American writer tells a story of a lady from the Northern States, who happened to be travelling in the South, soon after the proclamation of the liberty of the slaves. She chanced to be detained for the night in a little country inn, lying off the main road, and where it was evident that a guest was very seldom entertained. The lady was shown into a bedroom, where the dust had not been disturbed for years. The servant was a wretched-looking coloured woman, without any energy, to whom every thing was a trouble.

" 'Auntie,' said the Northern lady, as pleasantly as she could, 'I am from the North, and we are not used to having things like this. You know we Northerners set you free, and I think you ought to try to make things a little comfortable for us when we come amongst you. Just see if you can make this room a little tidier while I go down to tea.'

"The lady left the room. She returned in about an hour, and was amazed to find the dusty room changed into a picture of neatness. And more wonderful still than the change in the room, was the change in the woman herself. She stood there, looking inches taller. Energy was in every muscle, and in every movement. Her eye flashed fire. She looked like a new creature. The lady began to thank her for the change she had made in the room, but the negro woman interrupted her eagerly.

" 'Oh, missus, is we really free?'

" 'Of course you are,' said the lady.

" 'Oh, missus, is you *quite* sure?'

“‘Certainly. I am quite sure. Did you not know of it before?’

“‘Well, missus, we did hear that we war free, and we asked massa, and he said of course we wasn’t; and so, you see, we was afraid to go. Then we heard tell again that we war, and we went and asked the Colonel; and he said we had better stay where we war with the ole massa. And so, you see, we’s just been off and on. Sometimes we’d hope we was free, then again we’d think we wasn’t. But now, missus, if you are sure that we is free, won’t you tell me all about it?’

“So the lady told the eager listener all about it,—the story of the war, and of the proclamation of freedom.

“The poor woman drank it all in. She heard the good news, and believed it; then she got up and walked out of the room.

“‘*I’s free,*’ she said. ‘I ain’t going to stay with the old massa any longer. I’s free! Not another stroke of work for the ole massa. I’s free!’

“The freedom had been purchased with blood; the Government had declared it. At any moment liberty was hers, if she only believed and claimed it.

“Not forgiven only are we; we are free from sin, that we no longer should serve the old master. You have heard of it often enough, and here, day after day, stands the glorious Emancipator, sorrowful and pitying, wondering that the liberty which He has purchased with His blood should be unclaimed and unenjoyed. ‘Have I been so long time with you, and yet hast thou not known me?’” (*Mark Guy Pearse.*)

### SMALL CONGREGATIONS.

Many incidents are often told of the blessings which have resulted from not being disheartened by a small audience. Take only two:

“Mr. P., an agent of the Bible Society, went in the course of his work to a meeting of the Society in a country place.

The night was tremendously stormy, a strong wind blowing, with very heavy rain. When he got to the place of meeting there were only two ladies in the room, and it was debated what to do. It seemed a singular thing to hold a meeting with only two ladies; but the meeting was held. At the collection each lady put in 10s. Next morning two notes were brought to him from these two ladies, saying how deeply they had been interested at what had been said, and each enclosed a cheque for £50. A meeting which produced £100 could scarcely be called a *bad* meeting!"

"In the life of DR. LYMAN BEECHER an account is given of his preaching to a still smaller audience! In the early part of his career, Dr. Beecher was engaged to preach for a brother minister, whose church was in a remote district, where the population was sparse. It was in midwinter, and the day was unusually severe and cold, the snow lying thick upon the ground. On his arrival there was no one in the church, yet, wishing to do his duty, he went into the pulpit, to begin the service, and presently one man came in and sat down, and at the appointed hour the preacher began. The service was closed with the benediction, and before Dr. Beecher came down from the pulpit the solitary man had slipped away. Twenty years after, Dr. Beecher was travelling in Ohio, when a stranger came forward and asked him whether he remembered preaching to a single man so long ago. 'Indeed I do,' was the answer, 'and I have always been wishing to find that man.' 'Sir,' said the stranger, 'I am the man. That sermon was the means of my conversion, and making me a minister. Yonder is my church. The results of that sermon are now all over Ohio.'"

LORD SHAFTESBURY, however, five years ago, gave an account of a smaller meeting still! Presiding in 1874 at a meeting in Exeter Hall for the Irish Scripture Readers' Society, the audience was very small. In fact, one of the speakers referred to it as a 'poor meeting.' Lord Shaftesbury in responding to a vote of thanks, took up the phrase about a



‘poor meeting,’ and said, ‘I, for one, do not care a straw about this being not so large as some of the meetings over which from time to time I preside. I have by this time become accustomed to very large meetings and to very small meetings. Sometimes I have seen no good at all resulting from your large meetings; whereas from very small gatherings the results have been of the most blessed and encouraging character. I once saw a vast amount of good result from what would have been called no meeting at all. In strict phraseology there *was* no meeting, although it was advertised to be held in this hall, and what did actually take place transpired in the room where we are now assembled. There was a resolution to be moved and seconded; but beyond the two gentlemen who moved and seconded it, myself as chairman, and a gentleman of the press who had come as reporter, we had no audience. The reporter sat at that corner, and I sat in this chair. The two gentlemen moved and seconded the resolution, and I put it as chairman, and it was adopted with no dissentient voice! Well, the resolution of the meeting was reported in the newspapers, the money needed was soon forthcoming, and the person for whom the money was asked was sent to the University, where he studied for the Christian ministry, and he thrived and became a black Bishop, of great usefulness and considerable distinction. So whenever you are inclined to think slightly of a small meeting, or to feel discouraged by it, remember my little story’’ (*Sunday at Home*).

## SNOW.

One of the striking exhibitions of the marvels of nature. Look, *e. g.*, at the extraordinary *variety* and *beauty* of the flakes of snow. Dr. Scoresby, in his account of the Arctic regions, has collected no less than 96 varieties of snow, as the result of his own observations, and has arranged them under five separate forms, of which the three leading are the lamellar, the pyramidal, and the spicular. The flakes of snow in the polar regions have been seen of red, orange, and

salmon colour. Sometimes snow-storms present a luminous appearance, covering all objects with a sheet of fire. The whiteness of snow is generally positive. Snow-water has been found by chemical analysis to contain more oxygen than rain or river-water.

The valuable purposes of snow in the covering of nature are many. Accumulated upon high mountains, it serves to feed, as it gradually melts, the streams which a sudden increase of rain would convert into destructive torrents or standing pools; and in many countries it tempers the burning heats of summer by cooling the breezes which pass over it. In severe climates it acts as a defence against the rigours of winter, by the protection it affords to vegetation against the frost, and the shelter it gives to animals, who bury themselves in the snow. Even in more temperate climates its presence is a most valuable preservative to vegetation, pulverizing and moistening the ground, and affording warmth where it is much needed.

The immense *weight* of snow is surprising. A singular calculation was made during a late snow-storm. An inch of rain falling upon an acre of land weighs over 100 tons; there are 640 acres in every square mile; so that an inch of rain falling on a square mile would weigh 64,000 tons. The area of England, Wales, and Scotland is 89,643 square miles. Assuming the whole of this to be covered with snow to the depth of one foot, and that a foot of snow is equal to an inch of rain, the amazing result would follow that there must have been discharged from the heavens in the form of snow, a weight of water equal to 5,737,152,000 tons. Of course this enormous weight has first been lifted up to the sky in the shape of vapour by the sun, and will be again made to fall, and again to rise, and so on. It is difficult to convey full ideas by mere figures, but assuming the shipping of the world to be capable of carrying 20,000,000 of tons, and that it was requisite to carry the whole to the other side of the world, it would follow that the vessels would have to under-

take 286 voyages before they would have finished their work. Yet here are the wonderful works of God going on so peacefully and noiselessly, and who thinks of them?

THE SNOW PRAYER. A little girl was dying; the mother went to her bedside, and the child asked her to pray for her. The mother, who was an untaught woman, and did not know the truth, said, "I do not know what to pray for." The child replied, "Say my little snow prayer," at the same time pointing to a sheet of paper on which it was written, pinned to the bedpost, and which her teacher had written out for her at school. The weeping mother took it down, and read the following prayer: "O God, wash me from all my sins in my Saviour's blood, and I shall be whiter than snow; fill me with thy Holy Spirit, for Jesus Christ's sake. Amen."

Miss Marsh wrote to a well-known clergyman, the Rev. H. L. Harkness, "Let the above prayer, of which my sister, Mrs. Chalmers, and I had the precious privilege of sending 15,000 copies (on large cards) to our soldiers in the Crimea, and 10,000 to our sailors, be called 'the snow prayer,' as named by this dear little girl."

### SOLDIERS.

ESPRIT DE CORPS. In the Crimean war a wounded soldier was laid on the table in the surgeon's room. He had lost much blood, and his head was very weak. Almost unconscious, all efforts to rouse him seemed in vain. At last an officer hushed all present into silence, and then in a voice of thunder called out the wounded veteran's name. That shout saved him. He could not resist the call which had so often summoned him to duty.

PROMPTNESS. "Be ready," was the motto of the brave Lord Lawrence.

DUTY. "I came here to perform my duty, and I neither do nor can enjoy satisfaction in anything excepting the performance of my duty to my country" (*Duke of Wellington in Portugal*).

## SPIRIT, THE HOLY.

"It is strange, considering the vital importance of the work of the Spirit in man's redemption, there is not more visible honour given to Him. Books concerning the Holy Ghost may be almost numbered on our fingers. Why also are there not in this land (as is the case, I believe, in America) churches dedicated to the Holy Ghost, by His various titles? Would not such names as 'The Church of the Comforter,' 'The Church of the Paraclete,' &c., bring home to our minds the special work of the Holy Ghost, which is to make our poor hearts churches for His habitation? Then again, how seldom, except on Whitsunday, is the Holy Ghost in His Person, His office, and His operations, the theme of the pulpit! We often preach, and rightly so, concerning the love of God the Father in giving His Son to redeem us. We often preach of the exceeding great love of the Lord Jesus in dying for us; but how seldom do we preach of 'the love of the Spirit,' as shown in our enlightenment and sanctification?" (*Rev. Philip Norton.*)

"WITHOUT the presence of the Holy Ghost, the temple is empty, the house is dark, the body is dead, the channel is dry, the garden is barren, the heart is wretched, the mouth is dumb" (*Rev. J. Richardson.*)

"BY PASSING SALT WATER through sand you may filter it from gross impurities, but its saltness, or any poisonous or other matter held in solution, remains unaffected. So, the coarser impurities of life may be corrected by pride, resolution, affection for some one loved, &c.; but the inner taint of corruption cannot thus be purged; it remains untouched, except by the regenerating power of the Holy Spirit" (*Clergyman's Magazine.*)

THE DEW. "We do not always see, at first, when the answer of our prayers for the Holy Spirit comes. Can you see the dew fall? No one ever saw a single drop forming, and yet as soon as the sun rises, you see that it has come, and is sparkling all over the field. It came long before you



saw it, falling sweetly and silently in the twilight, and in the dark ; so do not fancy God is not hearing you because you have not felt anything very sudden and wonderful. He is hearing and answering you all the time. You would not go on asking, unless the dew of His Spirit were already falling upon your heart, and teaching you to pray. The more He gives you of His blessed Spirit, the more you will ask for, and the more you ask the more He will give" (*Francis R. Havergal*).

**THE SUNDIAL.** A man may see every figure upon the dial, but he cannot tell how the day goes unless the sun shines. We read many truths in the Scriptures, but we cannot know their saving and sanctifying power, until God shines by His Spirit upon the sacred page.

"**THOUGH CHRIST** be the *Head*, yet is the Holy Spirit the *Heart* of the Church, from whence the vital spirits of grace and holiness are issued out into the quickening of the body mystical" (*Heylen*).

**TO PRAY IN THE SPIRIT**, is to pray in or with the Spirit of God ; "praying in the Holy Ghost" (Jude 20). In order to pray aright, it is necessary to pray in or by the Spirit of God. Prayer is the creature's act, but the Spirit's gift. There is a concurrence both of the Spirit and the soul of the Christian, to the performance of it. The Holy Spirit is said to pray in us (Rom. viii. 26) ; and we are said to pray in Him (Jude 20).

**THE SPIRIT** is the only true interpreter of the Word. He only that made the lock can help us to a key that will fit its wards and open its sense.

**BARRENNESS.** "When the fields are burnt up for want of rain, men and beast make a moan ; yea, the very earth itself cleft with drought, by opening its thirsty mouth, expressible its extreme need of some kind showers from the heavens to refresh it. And hast thou a sense of thy woful condition ? Which is worse, think you, that the fruits and beasts of the field should perish for want of water, or thy soul for want of

the Spirit? Couldst thou but be brought to lament thy want, there were hope of having it supplied" (*Old Writer*).

"Though the SHIP hath a compass to steer by, and store and tackling, yet without a gale of wind it cannot sail; so should we have the written Word as our compass to sail by, and make use of our endeavours as the tackling; yet, unless the Spirit of God blow upon us, we cannot sail with profit" (*Cripplegate Lectures*).

"CHRIST is the door that opens unto God's presence, and draws the soul into His bosom; and faith is the key that unlocks the door; but the Spirit of Christ that makes the key, and helps the Christian to turn it in prayer" (*Bunyan*).

"I NEVER NOTICED till to-day the *negative* character of the commands regarding the Holy Spirit: Resist not; quench not; vex not; grieve not—seeming to imply, that if we do not *restrain* and *force* Him away, it is His blessed disposition to abide and spring up in us as a well of living water" (*J. Milne*).

POLISHED STEEL will not shine in the dark, no more will truth, pure as it is, be a light to us, or from us, but by the Holy Spirit pouring in the light.

### STEALING.

CONVICTED. A remarkable case occurred in Italy. When the independence of Italy was declared, a gentleman was living with his servant in Naples; and rejoicing in the newly-proclaimed religious liberty of the country, gave him a Bible. The man took it, and read it with great delight. After a short time, he came to his master, and said, "That's a very extraordinary book you have given me, sir." "Yes," said the master, "I know it is." A few days afterwards he came again, and said the same thing: "That's a very extraordinary book." A third time he came, saying: "Sir, if that book is true, what is to become of me?" at the same time putting his hand into his pocket and drawing forth a handful of coins, saying, "I've robbed you of all these." The man read on, and

in a short time the full truth broke in upon his mind. He became an earnest Christian, and soon felt a strong desire to make the good news known among his fellow-countrymen. He is now labouring in Italy, as a most successful evangelist.

### SUBSTITUTION.

“What was Christ afflicted for, but to procure our peace? bruised for, but to heal our wounds? why brought before an earthly judge to be condemned, but that we might be brought before a heavenly Judge to be absolved? delivered to the pains of death, but to knock off from us the shackles of hell? and became accursed in death, but that we might be blessed with eternal life” (*Charnock*).

HE DIED FOR ME. In the famous American war, a short time ago, there were many happy homes broken up. One day an order came to the father of a large family that he was to go to the war. He felt very sad, not on his own account, but for those dear ones whom he must leave behind, not knowing what might befall him in the war. There was a young man living in the same town, who had no children. He went to the father and said, “Let me go to the war instead of you; it will not matter if I am killed. I have no children, nor anybody who will particularly be affected by my death.” The father at first said *No*; but when he thought of his little ones, and the young man continued to press him, he consented, and let him go. In one of the great battles the young man was killed. The father heard of his death, and travelled many miles to find his grave. When he found where he was buried, he had a tombstone placed over it, with the inscription—“*He died for me.*”

In the time of Napoleon I., a certain man agreed to join the ranks in the place of a comrade who had been drafted. The offer was accepted. A battle took place, and the man was shot. Some time after, another draft was made, and they wanted a second time to take the man, whose substitute had been shot. But he said, “No, you can’t take me; I’m

dead. I was shot at such a battle." "Why, man," said they, "you are crazy! You got a man to go as your substitute, and he was shot, but you have not been shot." "No; but he died in my place." They would not recognize it, and the matter was carried up to the Emperor; and the Emperor said, "The man was right." Napoleon I. recognized the great doctrine of substitution.

### SUCCESS.

"Patience (perseverance) is success."

"Success is not necessarily happiness."

"Failure is often only deferred success."

"Nothing succeeds like success."

DR. JOHN HUNTER, when asked once what had been the secret of his success, said, "My plan is deliberately to consider before I commence, whether the thing be practicable. If it be not practicable, I do not attempt it. If it be practicable, I can accomplish it if I give sufficient pains to it; and having begun, I never stop till the thing is done. To this rule, I owe all my success."

PRESIDENT GARFIELD. It was said of him, by the Rev. W. T. Moore, an American preacher, "One of his most remarkable features was, that he made a success of everything he undertook."

DANIEL WEBSTER once said to a young man, who hesitated about entering a certain profession, because it was so crowded that there was "no room:" "Young man, there is *always* room at the top."

PERSEVERANCE. "It is all very well to tell me that a young man has distinguished himself by a brilliant first speech. He may go on, and he may be satisfied with his first triumph; but show me a young man who has not succeeded at first, and nevertheless has gone on, and I will back that young man to do better than most of those who have succeeded at the first trial" (*Charles James Fox*).

SECRETS OF SUCCESS. "The secret of all success is self-



denial. If you once learn to get the whip-hand of yourself, that is the best education. Prove to me that you can control yourself, and I'll say you are an educated man ; but without that, all other education is good for next to nothing" (*Mrs. Oliphant*).

"The conditions of success in life," Mr. Budgett of Bristol used to say, "are *tact*, *push*, and *principle*."

"The talent of success," says Longfellow, "is nothing more than doing what you can do well, without the thought of fame."

## SUDDEN DEATH.

COLONEL CHANCELLOR, of the Royal Artillery, whose life had long been devoted to promoting schemes of benevolence and piety, attended a meeting for undergraduates at the Rev. A. Christopher's room, on Saturday evening, December 2nd, 1882. After the Rev. J. Howard Gill, Rector of Trowbridge, and the Rev. E. H. Stuart, of St. James's, Holloway, had addressed the University men, Colonel Chancellor came forward, and gave a noble testimony to the truth, introducing himself as having been a soldier of the King of kings for forty years. He spoke earnestly on the importance of being well assured of our eternal state. He related a conversation he had once with a brother officer, who was living an ungodly life. He said to him, "Dear friend, your horse or mine may stumble to-morrow, and either of us might be suddenly killed. If this should happen to you, while you continue in your present state, you would die with the wrath of God above you, and hell beneath you. On the other hand, because I am, by God's grace in Christ, justified by faith, sudden death would be to me sudden glory." How little did those who heard these solemn words think that very soon he would realize what he said of himself. Thirteen hours after, in hastening to St. Mary's Church, to hear the University sermon in the morning, he was struck with spasm of the heart, and in a moment fell

on the pavement, and was "absent from the body, and present with the Lord."

MR. DAVID PITCAIRN WRIGHT, of Woodville Handsworth, Birmingham, was another instance. On Wednesday, December 21st, 1881, after the words, "O Lord, we thank Thee, that things present and things to come, life and death, are in Thy hands," he fell, and without a struggle, entered into the joy of the Lord.

### SUFFERING.

WE MAKE SUFFERING to consist too much in bodily ailments; but there is far more and far deeper suffering in the things pertaining to the mind and spirit. We never find the apostles complaining of their physical sickness or debility, but rather of their sufferings for the reproach of Christ, when persecuted and reviled.

"OH IF YOU would, to please God, endure one quarter of the sufferings you give yourself, by resisting His uprooting of your self-love and love of sin, how much happier would you be" (*Anon.*).

GOD'S AIM IN HUMAN SUFFERING. It is not so much for the present life that we are called to bear the discipline of suffering as for the future state, when God's purposes will be made manifest. While a man is stringing a harp, he tries the strings, not for music, but for preparation. When it is finished he draws out its full harmonies. God is ever fashioning the heart for future and eternal joys. He only sounds a string here and there, and a few chords now and then, to show how far His work is progressing.

"WHAT IS THAT which promotes the most and the deepest thought in the human race? It is not learning; it is not the conduct of business; it is not even the impulse of the affections. It is suffering; and that perhaps is the reason why there is much suffering in the world. The angel that went down to trouble the waters, and to make them healing, was not, perhaps, entrusted with so great a boon as the angel

who benevolently inflicted upon the sufferers the disease from which they suffered" (*Sir H. Helps*).

LUTHER, when watching the un murmuring patience of a Christian friend, enduring great physical suffering, was constrained to exclaim, "Who am I, a wordy preacher, compared with this great doer?"

### SUICIDES.

Notwithstanding all the moral and social efforts made in the present day, it is a melancholy fact, that the number of suicides has greatly increased in the last twenty-five years. Taking seven principal countries in Europe, we find from statistics that whilst the population has increased 19 per cent., suicides have increased 63 per cent.

As to the causes, a French estimate lately published is allowed to be very near the truth: insanity, 34 per cent.; intemperance, 15 per cent.; grief, 23 per cent.; various other causes, 28 per cent. In England, it is said, that 12 per cent. comes from intemperance, whilst in Germany, 25 per cent.

It appears that suicides are twice as numerous in towns as in the country, doubtless from the greater excitement and noise and tear of town life. Of great cities, Paris holds a sad pre-eminence, being four times the proportion of London, —a lesson which should not be lost in praising the city of pleasure and extravagance. London is happily almost the lowest rate, and is now 13 per cent. less than during the ten years, 1850-60.

It is singular that winter, the gloomiest and most cheerless quarter of the year, is the lowest for this black list, the proportion having been: Spring, 296; summer, 313; autumn, 196; winter, 195—so that the brightest time of the year has been the time when this dark shadow has been the deepest. For this different causes may be assigned—may not one be, because then the unlicensed gaieties of pleasure are often carried to a wilder excess?

It also appears that of the sexes, three-fourths are males,

showing, that if the female intellect be less powerful, it is better balanced, and should we not add, more generally swayed by religious feeling?

It is a testimony also to the domestic life, that while the proportion of the unmarried who commit suicide is 56 per cent., of the married it is only 44 per cent.

The poet CHATTERTON, "the marvellous boy that perished in his pride," sick at heart at the desertion of his friends, and the failure of his bright vision of genius and hope—Chatterton took the fatal draught which hurried him into his Maker's presence, alas! too soon. Yet as he lay dying by his own hand, there was waiting, it is said, an unopened letter of the Prime Minister of that day, offering him a post of honour and influence.

### SUSPICION.

"There is nothing that makes a man suspect much more than to know little; and, therefore, men should remedy suspicion by procuring to know more, and not to keep suspicion in smother."—*Bacon*.

### SUNDAY SCHOOLS.

RISE AND GROWTH. To Robert Raikes has been generally conceded the honour of commencing Sunday Schools in England; but they existed in different places long before his time. They were set on foot by Cardinal Borromeo in the Cathedral of Milan, in the 16th century; by Joseph Alleine, a Nonconformist, in the 17th century; by Miss Hannah Ball, a Wesleyan, and several others. The village of Catterick in Yorkshire claims to have had a Sunday School in operation in 1763; and still earlier, Ludwig Hacker opened a school of the same kind at Ephrata, Co. Lancaster, in Pennsylvania, for the German Baptists. Isolated instances are found also in Germany. But on the Continent, both in Protestant and Roman Catholic schools, they were more of a secular kind, and taught reading and writing on slates.



It is interesting to trace how the thought was first suggested to Raikes's mind. The accounts of the time are slightly different. According to one record, it was Mr. King, a working cardmaker of Dursley, who first brought it before him. He had himself tried to establish a Sunday School at Dursley, which failed for want of co-operation, though he never lost faith in his plan.

When at Gloucester one Sunday he called upon Raikes, and the two walked together by "the Island," one of the lowest parts in the city. There the ragged children were occupied in different kinds of sports. "What a pity," said King, "that the Sabbath should be so desecrated!" "But how," asked Raikes, "can it be altered?" "Sir, open a Sunday School, as I have done at Dursley, with the help of a few faithful journeymen; only the multitude of business prevents my spending so much time in it as I could wish, as I feel I want rest." About this time Raikes visited the prison at Gloucester. He found a young man there who was condemned to death for housebreaking. He had never, Raikes found, received the smallest instruction. He had scarcely ever offered a prayer to his Creator. He only knew the name of God as a name to swear by. He was devoid of all sense of a future state. The interview made a deep impression on Raikes's mind. He found, on inquiry, how few of the young people of the city received any education whatever. As he was walking one day in the street, and saying to himself, "Can nothing be done?" a voice seemed to say to him, "TRY," and he *did* try, and we know the result. Gathering together a number of the ragged children on a Sunday, he proposed first to teach them to read, and learn the Church Catechism, and take them to church. He employed four women, who kept dame schools through the week, for a shilling each Sunday. The plan proved a success, and by the co-operation of the Rev. Thomas Stock, a clergyman of Gloucester, and others, he was enabled to carry it on in a most vigorous spirit. The improvement in the town

became so marked, that the Bishop of the Diocese wrote Raikes a letter of grateful acknowledgment. In a short time the movement spread to other large towns in England. In 1785 it was taken up by a society in London, which may be called the parent of the present Sunday School Union. He pursued the work so long as strength permitted. A touching story is told of his old age. When seventy-two, he was walking one day, leaning on the arm of a friend, Mr. Joseph Lancaster, the chief pioneer of National Education. The old man led his friend to the spot where his first school was started. "*Pause here,*" he said, and uncovered his head; whilst closing his eyes, he engaged for a moment in silent prayer. Then turning to Mr. Lancaster, he said, and the tears rolled down his cheeks, "This is the spot on which I stood, when I saw the desolation of the children, and the desecration of the Sabbath by the inhabitants of the city. As I said to myself, 'Can nothing be done?' a voice seemed to say, 'TRY.' I did try, and now, 'What hath God wrought.' I never pass by this place where the word *Try* came so powerfully to my mind, without lifting up my hands and heart to heaven in gratitude to God, for having put such a thought into my mind."

[At the time of the Centenary of Sunday Schools, a monument was raised to Raikes's memory in Gloucester. He is represented with a face open and beaming with love, worthy of the man, with his left hand pressing a Book to his heart, and a little girl by his side, over whom he has thrown his right arm with an air of protecting kindness.]

WHAT HATH GOD WROUGHT. In the Centenary Celebration of the commencement of Sunday Schools, the Archbishop of York, when addressing in St. Paul's Cathedral one of the largest congregations probably ever assembled within its walls, remarked on the words of the Gospel, "Feed my lambs:"—

"That those present and others before them had been obeying the command for a century. We might fairly note

that some progress had been made about which no misgiving need exist. A century since, England had sunk very low. Her religion had become but little more than a philosophy, in which the analogy of nature was invoked to show that it was most probable that there was a Deity. But where was the life of religion which was now evident? Scarcely a Mission was then sent out from England, and but few of her population could read. Now 77 per cent. can read, and the numbers are daily increasing. There were about 10,000 clergy in the Church of England, and now she had 23,730. Since 1840 about a million a year had been spent in building and improving churches. In 1780, Robert Raikes, a printer of Gloucester, arranged for some dame schools to be open on the Lord's Day, and he was aided by the vicar of the parish, a man of like faith. They discovered that the command of Jesus Christ was a living command, and they had His love in their hearts. There are now 500,000 Sunday school teachers in the country, teaching more than 5,000,000 children. But the movement has spread beyond the limits of England, and has crossed the Atlantic, and there are now known to be 1,500,000 teachers instructing 12,000,000 of scholars, 6,000,000 of whom were in America. They were all volunteers, and if it were not the love of Christ which had brought them to do this, he could not say what it was."

"The number of Sunday School teachers at present in the United Kingdom is, 500,369, with 4,615,453 scholars. Throughout the world there are 1,425,233 teachers, and 12,107,312 scholars" (*Pearl of Days*).

If all the Sunday School teachers in England alone were paid one shilling a day, as Raikes first began, it would require a sum of £1,400,000, or more than the whole British contributions at present given every year to missionary work.

In EUROPE a great work is now carried on, on the Continent. In parts of France, *e. g.*, where in 1865 there were only 35 Sunday Schools, there are now nearly 100. In all France there were 250, now about 1150. In Germany there



are about 2000 schools, 8400 teachers, and 170,000 scholars. In Holland, where they are very slow to receive suggestions from without, about 680 schools are in operation. In Sweden, ten years ago, there were not more than 10,000 scholars attending the schools associated with the Local Union at Orebro. There are now 50,000 scholars connected with different societies throughout the country. There are 10 or 12 Local Unions in different parts of the country, some of which employ missionaries, who work in the surrounding districts. Much interesting work and the conversion of many children has been reported, and the spiritual welfare of the children seem more watched over than in many countries which are better known.

EMINENT LAWYERS. It is sometimes remarked, as a blessed testimony to the work, how many men, who have attained the highest distinction as lawyers, have found pleasure in engaging in Sunday School teaching. In our own day, the present Lord Chancellor, Lord Selborne, is one, as were also the late Lord Chancellor, Lord Cairns, and before him Lord Hatherley. These, and a large host of men of mark, in different offices, and of great eminence, have found relief in turning from the great responsibilities of most important posts, to scatter the seeds of truth in the minds of the young, and take their places in the file of Christian workers.

A long list might be given of bishops, missionaries, and eminent workers of all fields of labour, who have been enrolled in the list of Sunday School teachers. Henderson, and Paterson, who have done great wonders on the Continent as agents of the Bible Society, received their first impressions of Divine truth at the Sunday School. The celebrated Dr. Morrison, the great missionary in the vast empire of China, who translated the whole of the Bible into Chinese, a language spoken by the largest associated nation in the world, was first converted and brought to the feet of Jesus in a Sabbath School. A good number of the Church Missionary's most devoted missionaries received an early training for future work



in the well-known Jesus Lane Sunday School at Cambridge. And who can tell how many Brainerds and Buchanans and Martyns and Morrisons and Livingstones God is now training in these schools, to become the blessed instruments in His hands of carrying out the message of His salvation throughout "the wide, wide world!"

ALAS! THERE IS NOT ONE. A Sunday School teacher in France was answering a note just received from his pastor. Evidently it was hard to do, for he began sheet after sheet, and tore them up. At last he wrote, "*Alas! there is not one.*" The pastor's note ran: "Please tell me, as nearly as you can, how many scholars in your class are in earnest as to the way of salvation, and how many have found peace with God these last two years?"

The teacher was a most clever and able man. He took immense pains. The next lesson was Solomon's temple. He had studied every book he could get hold of, and written a long essay upon it, ending with "my peroration."

Sunday came; but it came to him with changed feelings; he resolved, by God's help, to begin on a new plan. Before, he would have given all the measurements of the temple, dilated on the architecture, and grown eloquent upon the associations of so magnificent a building. But now he saw his opportunity in a different spirit. The change was soon perceived by the scholars. At first, some fell off, and thought it showed too little intellect for them. He pursued them with kind words, letters, and visits. Of the rest, several were really won, and led to embrace the truth in Jesus. By-and-by some of the old scholars came back, and it pleased God to open their hearts also, and thus a new work began in his class, and in the school.

A GOOD TESTIMONY. "A distinguished Christian lady was recently spending a few weeks in an hotel in America, when an attempt was made to induce her to attend a dance, that it might have the prestige of her presence. After resisting the importunities of all her friends, a Senator tried to persuade

her, urging it was quite 'a harmless affair,' and her presence would be most welcome. 'Senator,' said the lady, 'I cannot do it; I am a Christian, and I never do anything in my summer vacation, or wherever I go, that will injure the influence I have over my girls in my Sunday School class. The Senator bowed, and said: 'Madam, I honour you; if there were more Christians like you, more men like myself would become Christians'' (Rev. J. Porteous).

### SWEARING.

ROWLAND HILL was once returning from Ireland, and found himself much annoyed by the conduct of the captain and mate, who were both given to the habit of swearing. First the captain swore at the mate, then the mate at the captain; then they both swore at the wind, when Mr. Hill called out, with a strong voice, for fair play: "Stop, stop," I cried: "if you please, gentlemen, let us have fair play; it's my turn now." "At what is your turn?" asked the captain. "At swearing." Well, they waited, and waited, till their patience was exhausted, and then told me to make haste and take my turn. I told them that I had a right to take my own time. To this the captain replied, with a laugh, "Perhaps you don't mean to take your turn at all?" "Pardon me, captain," I answered, "that I do, as soon as I can find the good of doing so." Mr. Hill did not hear another oath for the rest of the voyage.

THE COACHMAN AND HIS PRAYER. A gentleman says: "I had taken the box-seat of a stage-coach. The driver soon began to swear. I said: 'Coachman, do you ever pray?' He seemed displeased, and whipping the horses, he sat as if he wished not to reply to me. I repeated the question. 'If you want to know,' said he, 'I sometimes go to church on a Sunday; I suppose I pray there, don't I?' 'Did you pray this morning that God would keep you from blaspheming His Name?' 'No; I did not.' 'Then I am afraid you never pray at all; for no man can swear as you do, and yet

keep up the habit of praying to God.' As we now rode along, he seemed thoughtful. 'Coachman, I wish you would pray now,' I said. 'Why, what a time to pray, sir, when a man is driving—a coach.' 'Yet, my friend, God will hear you.' He was somewhat moved at the appeal. 'What shall I pray for?' he asked in a subdued tone. 'Pray these words: "O Lord, grant me Thy Holy Spirit, for Christ's sake. Amen."' He hesitated; but in a moment he repeated them; and then, at my request, a second, and a third time. When I arrived at the end of my journey, I parted from him, never expecting to meet him again on earth.

"Some months passed, and, being in another part of the country, a man looked intently on me, and said with a smile, 'Don't you know me, sir?' I said I did not. 'Ah, sir, I have much reason to be thankful that I ever knew you. He then recounted the particulars of our first meeting, and added: 'I bless God I ever travelled with you. The prayer you taught me on the coach-box I believe was answered. I saw myself a lost and ruined sinner; but now I humbly hope, through the blood that cleanseth from all sin, and by the power of the Holy Spirit, I am a converted man.' After some explanation, he went on to say: 'Both my wife and daughter have also been brought to Jesus. Stop not in your good work, sir, of speaking to poor sinners as you spoke to me on that coach; but for your reproof and instruction I might still have been in the broad road to destruction.'"

A JUST REPROOF. There lived in Yorkshire a good man, who lived by carrying goods from one part of the country to another. He had in his employ several drivers. One morning, coming early into the yard, he found one of them preparing to start on a journey, and swearing at the horses in the most dreadful manner. In a quiet, but firm, manner, the master rebuked his servant, and said, "Tom, it is very wrong of you thus to take God's Name in vain; but if you must swear, wait till you get beyond the turnpike-gate, on the far moor, where no one can hear but God and yourself."



The man seemed very much ashamed, and started on his journey. As he went along he could not but think how wrong he had been by giving way to his temper. At length he reached the turnpike-gate, and got upon the open moor : the desolate plain was before him, not a house or person to be seen. There he was alone, and his master's words came ringing in his ears : " Now swear, when none can hear but God and yourself." He became strongly impressed with the thought that God HAD heard him, and that His all-seeing eye was then looking into his heart ; and he could not rest without lifting up an earnest prayer for God's forgiving mercy. He came back from Manchester an altered man. His master soon noticed the serious countenance, and asking him what was the matter, Tom told him of the effect his wise words had had, and that he hoped he should never swear again.

### SYMPATHY.

" We read that in certain climates of the world, the gales that spring from the land carry a refreshing smell out to sea, and assure the watchful pilot that he is approaching a desirable and fruitful coast, when as yet he cannot discern it with his eyes. And in like manner it fares with those who have steadily and religiously pursued the course which Heaven pointed out to them. We shall sometimes find, by their conversation at the end of their days, that they are filled with hope, and peace, and joy ; which, like those refreshing gales and reviving odours to the seamen, are breathing forth from Paradise upon their souls, and give them to understand with certainty that God is bringing them into their desired haven " (*Townson*).

THE SYMPATHETIC NERVE. " In the human body there is a most important complex nerve, called by anatomists, *the great sympathetic*, which has for its office to connect and harmonize the various functions of divers organs ; it does not exist only to register sensations, but to regulate many



parts in the unity of vital action. What this nerve is to the natural body, such is sympathy to that mystic organization, of which the Apostle speaks, adding: 'Now ye are the body of Christ, and members in particular'" (*Dr. Flavel Cook*).

ÆOLIAN HARP. "The most Christlike character appears to me as an Æolian harp, which gives forth notes of music, bright or sad, to every breeze which touches the responsive chords; or, as a lake amid the mountains, which mirrors every tree and rock on its bosom; the dark crags on high, the changing clouds and heaven's unchanging blue above the whole" (*Ibid.*).

"STAND-OFF-NESS is pronounced among the crying evils of Sunday School life, but such a spirit cannot exist to very great extent side by side with that of sympathy; which, like iodine or carbolic acid, purifies of many noxious elements the moral atmosphere around it. When there is a full and expressed sympathy in any body of teachers, there will then be real work, and real heartiness and pleasure in the doing of it; when there is little or no sympathy, there may be the semblance of work, but nothing more—a phantom which mocks you as you try to grasp it. Never shall we forget the look and words of a gentleman, who was once vividly describing the contrast between his experience in a school where "no one seemed to take any notice of him," with that of another school, in which, directly he was admitted a teacher, he realized the power of sympathy; adding with deep emotion, "they are *so different*'" (*Rev. G. H. Spores*).

FALSE SYMPATHY is very injurious to the character. This is often said to be one of the chief evils of pathetic works of fiction, that they tend to create a feeling of pity or indignation, without calling it into action, by relieving distress, or resisting oppression.

WANT OF SYMPATHY between employer and employed is one of the great evils of the present day. The political economist says, that the relationship of master and servant is a money engagement—so much service—so much wages. They ignore

the social tie and mutual sympathy which every Christian man should feel. "I almost doubt," says Sir Arthur Helps, "whether the head of a family does not do more mischief if he is unsympathetic, than even if he were unjust."

As a rule, men are won to better things, not so much by truth in the abstract, as by the Divine inspiration that comes through human goodness and sympathy. This is the "touch of nature, that makes all the world akin."

Few things have more helped the cause of missions in India and China of late years, than the great sympathy shown to the people in the time of need. In the famine which raged so fearfully in India a few years ago, when there perished according to the 'Times,' in the Presidency of Madras, 3,000,000 persons; in Mysore, 1,250,000; in Bombay, 1,000,000: £800,000 was sent from England to relieve the sufferers, and was administered with the greatest fairness. Comparing the practical kindness of Christian missionaries with the hard selfishness of heathen priests, we do not wonder to find them saying: "We can understand Christians showing sympathy and help to their fellow-Christians in time of need, but it is indeed wonderful that they should show such great and noble compassion to the heathen. *There must indeed be a mighty power in their religion.*"

The same result was found in the North-east of China, where 12,000,000 perished through the famine. Thousands of pounds were collected in England and in Asia, and distributed through the missionaries with such self-sacrifice, that five fell victims to their noble efforts. To show their gratitude, one large and splendid temple of the gods in the district of the North, was placed at the disposal of the missionaries. They at once turned it into a Christian temple. (See *Chinese Missions*, November 1879.)

**MAKING OTHERS HAPPY.** A mother who was in the habit of asking her children, before they retired at night, what they had done to make others happy, found her two young daughters silent.

She spoke tenderly of habits and dispositions founded on the golden rule,—“Do unto others as you would have them do unto you.” Still, these bright little faces were bowed in silence, and the question was repeated.

“I cannot remember anything good all this day, dear mother,” said one of the little girls; “only one of my classmates was happy, because she had gained the head of the class, and I smiled on her, and ran to kiss her. She said I was good. That is all, dear mother.”

The other spoke still more tenderly :—“A little girl, who sat with me on the bench at school, lost a little brother; and I saw that, while she studied her lessons, she hid her face in the book and wept. I felt sorry, and laid my face on the same book, and wept with her. Then she looked up, and was comforted, and put her arms around my neck; but I do not know why she said I had done her good.”

It is a remarkable circumstance, but a true one, that joy is increased by the same thing that lessens sorrow, viz. by sharing it with another. “Every man rejoices twice,” says Jeremy Taylor, “when he has a partner of his joy. A friend shares my sorrow, and takes half of it away; but he shares my joy, and makes it double.”

— OF CHRIST JESUS. “How sweet to remember that Jesus feels with us in everything that tries or vexes, whether it be real or imaginary. Frequently when we go to our earthly friends for consolation, they may think our trouble an imaginary one; then they tell us to make ourselves happy. Far different is it with Jesus. Nothing that troubles us is too insignificant to grieve Him, and whether it be real or whether it be suffered wrong, how sweet to find that whoever else condemns, He soothes, He calms, and He sympathizes” (*Ruby*).

## TAXES.

THE HEAVIEST. “The taxes are heavy indeed,” said Dr. Franklin, “and if those laid on by Government were the *only*



ones we had to pay, we might more easily discharge them ; but we have many others and much more grievous to some of us. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly ; and from these taxes the Commissioners cannot ease or deliver us by allowing any abatement."

LUXURIES. Of the taxes affecting wealth and industry, amounting in all to about £23,000,000, the working classes do not pay more than half a million ; of the taxes on necessities, they may possibly pay £2,500,000 ; but of the taxes on luxuries, including spirits, malt, tobacco, they pay their full quota.

### TEMPER.

A LONDON MERCHANT had a dispute with a Quaker about a bill ; the merchant said he would go to law about it ; the Quaker tried all means to keep him from doing so. One morning the Quaker resolved to make a last attempt, and called at the merchant's house, and asked the servant if his master was at home. The merchant heard him, and knowing his voice, called out from the stairs, "Tell that rascal I am not at home." The Quaker, looking up to him, calmly said, "Well, friend, God grant thee a better mind." The merchant was struck with the meekness of the reply ; looked again into the disputed bill, and found that the Quaker was right and he was wrong. He called to see him, and after confessing his error, said, "I have one question to ask you, 'How were you able so often to bear my abuse with patience?' " "Friend," said the other, "I will tell thee: I had once as hot a temper as thou hast ; I knew that to yield to the temper was sinful, and I found that it was unwise. I noticed that men in a passion always spoke loud ; and I thought that if I could control my voice, I should keep my passion. I have therefore made it a rule never to let my voice rise above a certain key, and by carefully observing the rule, I have, by God's help, mastered my temper."



"PASSION," says South, "is the drunkenness of the mind."

"The last thing that grace overcomes" (*Hannah More*).

"He is happy whose circumstances suit his temper, but he is more excellent who can suit his temper to his circumstances."

(FOR CHILDREN). Did you ever see your face when you were in a passion? One day a tiger came out of his jungle in India, to see if he could get something to eat. He was very hungry, and crept along to a tent, where two little children lay fast asleep. He was just going to take one of them, when he caught sight of his own face in a large looking-glass. He did not know that it was his own face, and it looked so fierce and ugly that he growled at it. Then it seemed to him as if it growled back in return, so he roared out, and of course he opened his great mouth and showed his teeth. The tiger in the looking-glass did the same, and this made him so angry that he dashed at it, shattered the glass into a thousand fragments, and was so frightened when he saw this done, that he ran away to the jungle, and left the little children unhurt.

## TEMPERANCE MOVEMENT.

THE HISTORY of, in England forms an interesting and romantic chapter in our national annals. The practice of total abstinence may be traced to very remote ages. It was maintained by many amongst the Egyptians, the Chinese, the Buddhists of India, the Persians, the Mahommedans; and in more modern times by societies based upon this principle in the middle ages; and in many Romish monasteries, and ancient institutions.

What, however, is generally known as the "Temperance Movement," is the outgrowth of the present century. It is said to have commenced in America, in the State of New Jersey, by the formation of a "Sober Society," in 1805; and afterwards in New York State, in 1808, when a "Temperate Society" was formed, enjoining abstinence from spirits

and wine, "except at public dinners!" Eight years after, Massachusetts followed with another society, "to prevent the too free use of ardent spirits." Thirteen years later (1816) the American Society for the promotion of Temperance was started in the same State, upon the basis of abstinence from ardent spirits only—a pledge, which in a few years was widened to include abstinence from all intoxicating beverages. News of the American anti-spirit movement soon crossed the Atlantic. It travelled to Ireland, and at a place called Skibereen, the first temperance society established in the United Kingdom was formed in 1817—a total abstinence society from ardent spirits, wine, and malt liquor, unless prescribed by priest or doctor. The next place to take up the cause was Scotland, where Mr. John Dunlop carried on the work with great vigour; and in 1819, two maiden ladies, a Miss Allen and Miss Graham, formed a Female Temperance Society. From this time the work began in England. The first chief mover was Mr. Henry Forbes, a Bradford merchant, who in the way of business had visited Glasgow, where the movement was beginning to take root. He came back to his own town, anxious that his fellow-townsmen should enter into the same alliance. On the 2nd day of February, 1830, he got a few men to sign the pledge of abstinence from ardent spirits; on the 5th a few more signed, and on the 14th of July, 1830, the first inaugural meeting was held, though the society was dated as having started on February 2nd, when the first few members were enrolled. On next April 4th, the second society in England was formed at Warrington, and shortly afterwards societies were established at Manchester, Leeds, Liverpool, and London; the standard being planted in London by William Collins, the well-known Glasgow publisher. In 1831, the historical seven men of Preston started the total abstinence pledge, of whom one Mr. Joseph Livesey still survives. The late Mr. James Silk Buckingham, M.P. for Sheffield, was among the first promoters of the cause in London. He was the first to introduce the

question in the House of Commons. An interesting record is preserved of the first great meeting held in London to promote teetotal principles. Mr. Buckingham presided. A large number of working men attended to protest against the new views, on the ground that the disuse of all beer would be an invasion of the rights and privileges of the working-classes, and that work could not be done without such beverages. After some discussion on the possibility of dispensing with stimulants, Mr. Buckingham put the question, "Did you ever try?" The result was that they agreed to try a month of entire abstinence, and hold a second meeting. A month passed, and a second meeting was held in the same place, when they gave in their testimony. They had found the experiment, to their surprise, so successful, that they determined to keep on with it, and then on conviction became themselves total abstainers.

Since that time to the present the temperance cause has spread, and continues to spread with a steady but ever-advancing progress. In 1835 the British Temperance League was formed, which is now the oldest temperance league in the world. In the same year the Order of Rechabites was formed, and is now the oldest benefit society in the world. In 1840 the Temperance and General Provident Institution was formed, which has proved that the lives of teetotalers are longer than those of moderate drinkers, and has a capital of £2,500,000. In 1854 the Temperance Land and Building Society was formed, its property being free from public-houses; and since it started it has received about £6,000,000, and advanced more than £3,000,000.

Besides these a large number of Temperance Societies have been established in connection with the Church of England, the Wesleyans, Baptists, and many different sections of the community, and the good influence seems telling upon the country more rapidly every year.

At the annual meeting of the Manchester Diocesan branch of the Church of England Temperance Society in 1882, where



one of the attractions was the advocacy of Mr. E. Payson Weston, the great pedestrian, who while undergoing his great exertion, practised complete abstinence from any intoxicants,—the Bishop of Carlisle gave some interesting sketches; first, as regards the number of persons summarily proceeded against for drunkenness in England between 1876—1881. He found, so far from the numbers increasing, notwithstanding the increase of the population, it had gone down from 200,000 to 174,000, *i. e.* 25,000 on the right side. Again, taking the offences against the Licensing Act; in 1876 they were nearly 16,000: in 1881 they had gone down to 14,000. As to the revenue; in 1874 the money spent upon drink was over £141,000,000; in 1881 it had come down to £127,000,000, a very remarkable reduction, especially when it is considered that a very large portion of the money was spent in that which he would call lawful expenditure, *i. e.* expenditure which had nothing to do with drunkenness. It was interesting to notice the consumption of other articles. In 1874 the number of lbs. of tea used was 137,000,000; in 1881 it had risen to 160,225,000, or 4·54 lbs per head of the population. Cocoa, in like manner, had increased from 8,800,000 lbs. to 10,800,000. In addition to which must be added the progress made in counter-attractions; the different tone of feeling everywhere as to temperance principles, and the growing inclination towards Sunday closing of public-houses.

According to Mr. Hoyle the cost per head of the population of the United Kingdom for intoxicating liquors was in 1876, £4 9s.; for 1880, £3 10s. 11d.; for 1881, £3 12s. 10d.; for 1882, £3 11s. 7d.

### TEMPTATION.

A USEFUL ORDEAL. “No man was ever worth much who did not pass through some severe ordeal. A mushroom or a cucumber may be raised in a summer-house, not so the oak. When you want that to grow, you plant it on the mountain slope, where it strikes its roots deep into the soil, and becomes



more compact in its fibre because of the resistance it offers to the passing storm. The human frame, if it is to acquire strength, must not be for years wrapped in swaddling-clothes, but trained to run in the race and to wrestle in the strife. The good soldier is not made in time of peace; the qualities he must acquire, the self-possession, and the courage, and the steady hand, and the clear eye, the capability of endurance, are formed in actual conflict with the foe. Even so our graces are strengthened by temptation—our prayers, our humility, our sense of dependance, our faith and confidence in God, and all the qualities which adorn the Christian life. It removes our impurity as the fire severs the dross from the gold. And when from the furnace the good man comes forth, with his passions subdued by suffering, and all his graces rendered brighter and more prominent by the trial through which he has passed, even bystanders are struck with the improvement which has been wrought; his very features and tones have become expressive of a heavenlier and Diviner life" (*Dr. Landels*).

"TO HAVE ALMIGHTY POWER engaged for us, and we to throw ourselves out of it by bold sallies in the mouth of temptation! The saints' falls have been when they have run out of their trench and stronghold; for, like the conies, they are a weak people in themselves, and their strength lies in the rock of God's almightiness, which is their habitation" (*Gurnall*).

**CARNIVOROUS PLANTS.** One of the wonders of nature is that class of plants that live on insects. Their singular adaptation of shape is remarkable; and more wonderful still, their change of colour to a red, just like raw flesh, by which the hapless insect is tempted to its destruction. A great naturalist found by the microscope in one single specimen the skeletons of 101 insects.

ONE of the greatest qualities of a good general is the power of estimating the strength and stratagems of the foe.

SOME of the most dangerous temptations come in the form of apparent and plausible good.

THE DANGERS OF MOUNTAIN CLIMBERS are sometimes a picture of the variety of temptations to which we are all exposed. There is the inducement when on a dizzy crag to climb a little higher—to reach some untrodden point, and make ourselves a name for courage: the temptation of ambition; there is the temptation to risk our safety by plucking the fair flower that overhangs the precipice, though we feel the ground is treacherous: the temptation after pleasure; there is the temptation to yield to the inducement to sleep, the effect of intense cold, at times almost irresistible, though travellers know the result may be fatal; and so on.

LITTLE TEMPTATIONS. John Newton says, very truly: “Satan seldom comes to real Christians with great temptations, or with a temptation to commit a great sin. You bring a green log and a candle together, and they are very good neighbours; but bring a few shavings and set them alight, and then bring a few small sticks and let them take fire, and the log in the midst of them, and you will soon get rid of your log. So it is with little sins. You would be startled with the idea of committing a great sin, so the devil brings you a little temptation, and leaves you to indulge yourself. ‘There is no great harm in this,’ or ‘no great peril in that;’ and so by these little chips we are first easily lighted up, and the green log is burned.”

“An enemy, before he besiegeth a city, surroundeth it at a distance, to see where the wall is the weakest, best to be battered, easiest to be scaled; where the ditch is narrowest to be bridged, shallowest to be waded over; what place is not regularly fortified, where he may approach with least danger, and assault with most advantage. So Satan walketh about, surveying all the powers of our souls, where he may most probably lay his temptations; as whether our understandings are easily corrupted with success, or our wills with frowardness, or our affections with excess” (*Spencer*).

“ If Satan doth fetter us, it is indifferent to him whether it is by a cable or a hair: nay, perhaps the smallest sins are his greatest stratagems ” (*Fuller*).

It is a singular point in human nature that men are afraid of breaking down where they are strongest, but they are seldom afraid of their weaknesses. If a man is hard he fears softness. A proud man watches lest he should let himself down; a selfish man is vigilant against being tempted by profuse kindness. And no man has a more salutary fear of rash generosity, than he whose pores are sealed so tight that the sense of prosperity cannot open them. Men are apt to guard themselves where it is unlikely that they should be overcome; but they are quite careless of those open avenues through which temptations come and go so easily, that they are unconscious of wrong-doing because they are not pained by it.

**THE DEATH RING.** It was a horrible practice in the Italian States, three or four hundred years ago, to use what were called death rings. “ If one man hated another, and desired to murder him, he would present him with one of these rings; in the inside was a drop of deadly poison, and a very small hole, out of which it could not make its way except it was squeezed. When the man was wearing it, the murderer would come and shake his hand violently; the lion’s claw would give his finger a little scratch, and in a few hours he was a dead man ” (*Neale’s Sermon for Children*).

**THEIR PERSONAL SUITABILITY.** “ The devil doth not know the hearts of men, but he may feel their pulse, know their temper, and so accordingly can apply himself. As the husbandman knows what seed is proper to sow in such a soil; so Satan, finding out the temper, knows what temptation is proper to sow in such a heart. That way the tide of a man’s constitution runs, that way the wind of temptation blows. Satan tempts the ambitious man with a crown, the sanguine man with beauty, the covetous man with a wedge

of gold. He provides savoury meat, such as the sinner loves" (*T. Watson*).

TIME. God calls men when they are busy; Satan when he finds them idle. If Satan catch any one idle, he is sure to find him work.

QUENCH THE FIRST SPARK. It has been well said,—during the terrible fire which two centuries ago laid one half of London in ashes, which defied for days and days the efforts of thousands of strong men, there was a moment when a pitcher of water from the hands of a little child might have quenched it.

### THANKFULNESS.

A thankful mind will always find something to be thankful for.

COUNT UP YOUR MERCIES is a better exercise for a troubled mind than thinking how many have been withheld or withdrawn.

THE LORD SPREADS a large table every day, and those that eat of it are chiefly living in rebellion against Him.

—Is principally concerned with the GOODNESS OF GOD. We adore God when we bless Him for all His attributes, for His wisdom, His faithfulness—yea, even for His justice; but we thank Him chiefly for the manifestation of His goodness.

A FARMER one morning went to church and heard the words read, "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider." The conviction came to him of his own unthankfulness to the Divine giver of all good. He went home, and entering the farm-yard, a favourite cow came forward and licked his hand. Strong man as he was, the tears rushed to his eyes as he thought, "Why, that's it! That poor creature knows me, and is grateful to me, and yet I have never thought of my God, nor been grateful to Him for all He has done for me."

At a Wesleyan love-feast in Yorkshire, a good man had



been drawing out a long complaining strain of experiences about the trials and difficulties in the way to heaven. Another of a different spirit followed, who said, "I see our brother who has just sat down lives in Grumbling Street. I lived there myself for some time, and never enjoyed good health. The air is bad, the houses bad, the water bad; the birds never came and sang in the streets, and I was gloomy and sad enough. But I flitted. I got into Thanksgiving Street, and ever since then I have had good health, and so have my family. The air is pure, the water good, the houses good; the sun shines in it all day; the birds are always singing, and I am as happy as I can live. Now I recommend our brother to 'flit.' There are plenty of houses to let in Thanksgiving Street, and I am sure he will find himself a new man if he will only come, and I will be right glad to have him as a neighbour" (*Dictionary of Illustrations*).

### THANKSGIVING, NATIONAL.

Memorable days of public thanksgiving in our country:—

1588. Sept. 8 and Nov. 24. For the defeat of the Spanish Armada.
1702. Nov. 12. ) For the great victories under the Duke of  
1704. Sept. 7. ) Marlborough.
1789. April 23. For George III. recovering from serious illness.
1797. Dec. 19. For the naval victories under Admiral Duncan.
1854. Oct. 1. For the abundant harvest.
1872. Feb. 27. For the recovery of the Prince of Wales.

### THEATRES.

In Great Britain, in 1876, there were 156 theatres. In London alone, in 1877, there were 57 theatres, and 415 music-halls, capable of holding 312,000 people, or about one-twelfth of the whole population.

COST OF. At the annual meeting of the Manchester

Statistical Society, a short time ago, a paper was read by Mr. W. C. Avon on the cost of theatrical amusements. It was stated that the cost in 1881 was estimated at about £2,929,000.

COPENHAGEN. Inscription over the theatre: "Not for pleasure only."

### THIEVES.

By the judicial statistics for 1881 the number of known thieves at large in England and Wales was 20,627; of receivers, 2294; suspects, 27,223; in all, 50,144, which is probably under the mark, and is exclusive of the large numbers in prison. In 1869 the number was 54,249; in 1879, 41,013. In the hope of reclaiming such, there are 54 reformatory schools, and the number of offenders committed to these in 1879 was 1250, of whom 214 were girls. There are 96 industrial schools, including 7 ships fitted for that purpose, which contained 9596 children in 1878, and 10,096 in 1879; the total cost being £188,533, towards which the parents contributed £11,442.

It is said a large proportion of habitual thieves die between 30—35 years of age, mostly from consumption.

Dr. Barnardo says: "It is estimated that every convicted thief costs the country about £80." In his establishment it costs about £16.

It may give some idea of the barbarism of former days to find, in English history, that in the reign of Henry VIII. no less than 72,000 "great and petty thieves" were hanged.

### THOUGHT.

THE GENERAL ACKNOWLEDGMENT of persons to the want of thought, is stamped upon many of the familiar remarks we are always hearing. "I never gave it a thought!" "I didn't think of it!" "Yes, I might have thought of that." "If only I'd thought of it in time!"

Or again, people often excuse their practical inattention

to the serious claims of religion by saying, "I have my thoughts;" "Yes, I've often thought of that." But what do such thoughts lead to? How many go on, year after year, saying, "I have my thoughts;" but thoughts never lead to action; the passing thought never ripens into real decision.

The thoughts that are always working within our minds have been compared to the work going on in a bee-hive, —*opaque before men*. We know there are a multitude of thoughts constantly working in the mind and out of it, though what work they do inside we cannot tell. But *before God* we are as glass bee-hives, where all is exposed, and the restless work within is all before His eyes.

BUDDHA. It was his saying: "All that we are is the result of our thought; it is founded on our thoughts; it is made up of thought. If a man speaks or acts with an evil thought, pain follows him, as the wheels follow the foot of him who draws the carriage."

LOOK TO YOUR SAILS. The wind that swells them out will show which way you are going; so of our actions and our thoughts.

TO SET MEN THINKING is one of the principal objects a teacher or a preacher should have before him.

LABOUR AND THOUGHT. "It is only by labour that thought can be made healthy, and only by thought that labour can be made happy; and the two cannot be separated with impunity" (*Ruskin*).

### TIME.

A WISE MAN always wants to lengthen time; a fool, to shorten it.

MANY who find the day too long, complain that life is too short.

WE MIGHT DIVIDE the world into two great classes—the Timeists—if we may coin such a word—those who are living only for time; and the Eternalists, those who are living for

eternity, and who have already begun an eternal life of happiness in Christ.

"EVERY DAY," says Bishop Hall, "is a little life, and our whole life is but a day repeated; whence it is that old Jacob numbered his life by days, and Moses desired to be taught this point of holy arithmetic, to number not his years, but his days. Those, therefore, that dare lose a day are dangerously prodigal; and those that dare misspend it, desperate."

RICHARD BAXTER was eminent, amidst all his peculiar labours, for his habit of redeeming the time. It used to be said, that "a month with him was more than a year with many."

ARNAULD, one of the Port Royalist divines, visiting Nicole, another divine, to assist him in a new work, the latter observed: "We are now old, is it not time to rest?" "Rest," answered Arnauld; "have we not all eternity to rest in?"

Make good use of time if you love eternity; reflect that past time cannot be recalled; to-morrow cannot be depended on; to-day only is yours, which, if you procrastinate, you lose; which lost, is lost for ever.

"TIME IS THE CRADLE OF HOPE, but the grave of delusion. Time is the stern corrector of fools, but the salutary counsellor of the wise. Wisdom walks before it; opportunity, with its repentance, behind it. He that has made time his friend, will have little to fear from his enemies; but he that has made time his enemy, will have little to hope for from his friends" (*Bullar*).

LORD WILLIAM RUSSELL. The anecdote has been often told of him, that when he came to the place of execution, he gave his watch to his chaplain, saying: "Take it in remembrance of me. I shall no more want a time-piece; I am going into eternity."

HENRY MARTYN was known, because of his indefatigable industry, as "the man who never lost a day."

JONATHAN EDWARDS. The same was true of him. One of the rules he made for his own conduct was, Never to lose a



moment of time, but to improve it in every possible way he could.

"MRS. HANNAH MORE," says her biographer, "after pointing out to us some of the beautiful objects to be seen from the room in which we were sitting, conducted us into an adjoining apartment, which was her sleeping-room, and, pointing to an arm-chair, 'That chair,' she said, 'I call my home. Here' (looking out of a window) 'is what I call my moral prospect. You see that distant hill which limits the prospect in that direction? You see this tree before my window, directly in range of the hill? The tree, you observe, from being near, appears higher than the hill, which is distant, though the hill actually is much higher than the tree. Now this tree represents to my mind the objects of time, and that hill, the objects of eternity. The former, like the tree, from being viewed near at hand, appears great. The latter, like the distant hill, appears small'" (*Trench*).

REDEEMING THE TIME. Mr. Bradford, the martyr, counted that hour lost wherein he did not some good, either with his pen, tongue, or purse. Ignatius, when he heard a clock strike, used to say, "Now I have one hour more to answer for." So the primitive Christians would redeem some time from their sleep, that they might be with God in their closets, as Clement observes. And so Seneca used to say, "Time is the only thing that we can innocently be covetous of; and yet there is nothing of which many are more lavishly and profusely prodigal." When Titus Vespasian, who revenged Christ's blood on Jerusalem, returned victor to Rome, remembering one night as he sat at supper, that he had done no good that day, he uttered this memorable and praiseworthy apophthegm: "*Amici diem perdidi*" ("My friends, I have lost a day"). Chilo, one of the seven sages, being asked what was the hardest thing in the world to be done, answered, "To use and employ a man's time well." Cato held that an account must be given not of our labour but of our leisure. And Ælian gives the testimony of the Lacedemonians, "They

were hugely covetous of their time, spending it all about necessary things, and suffering no citizen either to be idle or play." "And," saith another, "we trifle with that which is most precious, and throw away that which is our greatest interest to redeem" (*Brooks*).

USEFUL CALCULATIONS. A man who has lived 50 years will have passed through 26,297,280 minutes, or 438,000 hours, not reckoning the extra time in leap-years. Making the most liberal allowance for time spent in sleep, eating, and amusement, &c., what a large amount this leaves to be accounted for!

If during 50 years (and many have lived far beyond this) one half-hour a day were devoted to the pursuit of any special subject, it will amount to 9106 hours, or 910 days of 10 hours each, or  $2\frac{1}{2}$  years. Many could spare much more than this, besides their regular work. How much might thus be accomplished by such economy of precious hours too frequently trifled away!

If two persons rise, one at six, the other at seven in the morning, both going to bed at the same time, and all other things being equal, the earlier riser adds to the length of each year 365 hours, or  $24\frac{1}{3}$  days; or in the course of 50 years  $3\frac{1}{2}$  years; besides being in better health of body, and presumably wiser in mind.

If we reckon the value of time as for every hour redeemed from bed each day at sixpence, it would amount in the course of 50 years to £456 5s., without any interest or compound interest.

If any one throw away a few minutes of the day foolishly, reckoning 8 working hours in the day, and 313 working days every year, every 5 minutes wasted mounts in the year to 3 days, 2 hours, 5 minutes; every 10 minutes wasted to 6 days, 4 hours, 10 minutes; every 20 minutes wasted to 12 days, 8 hours, and 20 minutes; every 30 minutes wasted to 18 days, 12 hours, and 30 minutes. Losing a quarter of an hour every day means 3 months of idleness and loss in the

year, or one year wasted out of every four; it means 3*d.* wasted out of every shilling; 5*s.* wasted out of every pound; £1 wasted out of every £4; and in nine cases out of ten the quarter lost in the morning means money and time worse than wasted the night before.

**FIVE WEEKS' HOLIDAY.** Let any young man go to his employer, and stipulate that he must have five weeks' holiday in the year to "improve his mind," how he would be laughed at and shown to the door! Yet this he may have without asking, or being indebted to any one for the gift. Let him get up one hour earlier a day, and he will have it in a better way than if he had the five weeks altogether; for one hour every day devoted to any special object, will accomplish far more than five weeks successive poring over some particular study or inquiry. The brain will be clearer, the mind more active, the body less wearied, the memory more retentive.

**FLORAL CLOCK.** The Rev. James Neil, in his 'Rays from the Realms of Nature' (p. 57-64), gives the names of different flowers that open at each hour of the day; beginning with the Yellow Goat's-beard, which somewhat resembles the dandelion, and is called by country-folk Joseph's-flower, and Stars of Jerusalem, which awakes at three o'clock in the early morning, on to the elegant Evening Primrose, which encloses its delicately-scented yellow petals at the evening hour of seven. It is not so well known that there are a large number of plants, though lacking in brightness of colour in almost every instance, possessed of a rich perfume, which bloom between 7 p.m. and the subsequent hours of night. These night-blooming flowers, by their times of waking and rest, indicate the remaining hours between sunset and sunrise. Indeed, there is reason to believe that every minute of the day may be marked by some one or other of the 120,000 species of the vegetable kingdom, though by far the largest proportion of flowers open about 6 a.m. and close about 6 p.m.

The great botanist Linnæus appears to have been the first



to make use of flowers in this way to form a clock. He prepared a blooming-dial, on the living face of which each bright hour was marked by the opening or closing of a different plant.

SPARE MOMENTS. An hour in every day withdrawn from frivolous pursuits, would, if profitably employed, enable any man of ordinary capacity very shortly to master a complete science. It would make an ignorant man a well-informed man in ten years. We should not allow the time to pass without yielding fruit in the form of something learnt worthy of being known, some good principle cultivated, some good habit strengthened. Dr. Mason Good translated 'Lucretius' while driving in his carriage in the streets of London, going his rounds among his patients. Dr. Davison composed nearly all his works in the same way. Judge Hale wrote his 'Contemplations' while travelling on circuit. Dr. Burney learnt French and Italian while travelling on horseback from one musical pupil to another in the course of his profession. Kirke White learnt Greek while walking to and from a lawyer's office. Elihu Burritt, Hugh Miller, and many others laid the foundation of their great knowledge in the same way, by saving up their odd minutes. Madame de Genlis composed several of her charming volumes while waiting for the Princess to whom she gave daily lessons. Jeremy Bentham made it one rule of his life, that it is a calamity to lose the smallest portion of time.

ALL SOULS', OXFORD. The inscription on the dial of the clock at All Souls', Oxford, is—"Periunt et imputantur"—(The hours perish, and are laid to our charge).

### TRACTS, RELIGIOUS

—HAVE been well likened to "a moral telephone, speaking to the most distant part of the earth, annihilating all distance, turning continents into contiguities, and making a neighbourhood of the world."

What a history might be written of "the romance of



missions" in the distribution of tracts! Before the invention of printing they had begun their work. *Peter Waldo*, for example, going about with his cargo of tracts amongst the Piedmontese valleys, helped to form those wonderful Waldensian churches, which through thirty-five persecutions held fast the pure truth of God, though gashed by the spear of Savoy, and scorched by the faggot of Rome. *John Wycliffe* was a great writer of tracts. It is most interesting to find that the great Reformation in Bohemia arose from his tracts. A young student, of a noble and opulent family in Bohemia, came to Oxford about the year 1389; and on returning home took with him several of Wycliffe's tracts. These fell into the hands of a young man with whom he was acquainted—John Huss. He read them, and the light of truth shone forth before his mind, and he became the Apostle and Martyr of Bohemia. The *early Reformers* were tract writers. Farel, the first French Reformer, formed a Tract Society at Basle, that he might gain a hold upon the consciences of men. Dr. Bandinell of Oxford has made an interesting collection of Tracts, written chiefly in France and Germany, before the Reformation had been long established. In our own country it was a complaint of the Church of Rome: "The Gospellers of these days do fill the realms with so many of their noisome little books, that they be like the swarms of locusts which did upset the land of Egypt." *Wesley* and *Whitfield*, *Charles Simeon*, *Hannah More*, and many others, followed in the same line. The circulation of Mrs. Hannah More's tracts reached two millions in two years.

Several Societies have been established at different times, for the diffusion of such useful Christian literature: "The Society for Promoting Christian Knowledge" in 1698; "the Society for Promoting Religious Knowledge amongst the Poor" in 1750, which was designed to unite all sections of the Christian Church; then came the "Tract Society of Edinburgh and Glasgow" in 1756, and the great "Religious Tract Society" in London in 1799.

INFLUENCE of—for good, ah! who can tell? To record all the good that has been effected by the distribution of little tracts would take a book of very many volumes. We have already referred to a few instances. To take a few more: The great Admiral Coligny was wounded dangerously at the siege of St. Quentin, and during the tedium of a long convalescence, his brother brought him some tracts, by reading which he first became acquainted with the truth of that gospel of which afterwards he became the great Huguenot champion. It is recorded that some of these same tracts were carried away, and got, in God's good providence, into a convent, where the Lady Abbess read one of them, and was led so to change her views, that she had in consequence to fly from France, and take refuge in Heidelberg, at the Court of Frederick III. of the Palatinate. After a while, this same lady married, and her husband was Prince William of Orange. Who knows how much of the sturdy strong Protestantism of this William of Orange of the Revolution, came from the blood of his ancestress, who was thus led to God through a simple tract?

THE FIRST convert to Christianity in Ava, a city of Burmah, was made by means of a halfpenny tract: for a whole year did the good man, whose heart it touched, travel about the country with a bundle of tracts upon his back, to scatter the seeds of truth among his heathen countrymen.

Individual instances might be multiplied indefinitely. The Rev. H. W. Webb Peploe, in pleading the cause of the Religious Tract Society in his church in Onslow Square, told with deep feeling how, when a young man, on his way to a race-course, where he was hoping to banish serious thought, a tract given him arrested his attention, and led him there and then to decide for Christ. The head of one of the largest educational establishments for the poor in London, was first awakened by a tract given him in youth, and then rejected, but afterwards read and applied by God's Spirit to the heart. A Chinese farmer, living far beyond the reach of any mission-

ary's voice, received a tract from the colporteur. A Roman Catholic priest, leaving his church after saying mass, was presented with a Protestant tract by a schoolmaster. The priest took it in anger, but nevertheless was led to read it. He found healing from its truth, and became in the end a Protestant pastor, deservedly respected, in one of our churches in the north; and the man who had offered the tract became the schoolmaster in his parish.

THE POWER OF A TRACT. "A shoemaker, having received a tract, instead of reading it, used it in filling up the space between the inner and outer sole of the shoe. The labour of the tract-distributor was apparently lost. Not so; some time afterwards another man of the same business sat down on a Sunday morning to put a new sole to that shoe. When he had cut away the old leather, he saw the tract, and his attention was instantly arrested by the title—'Remember the Sabbath day, to keep it holy.' It was an arrow from the quiver of the Almighty. The work was immediately laid aside, and the man hastened to the house of God; his soul was troubled, nor could he find rest till he found it at the cross of Christ."

"DO YOU WANT A FRIEND?" A Christian gentleman was walking on a beautiful summer day in one of the parks of London, and sat down on a seat to enjoy the bright sunshine. In a short time, another gentleman came and sat on the same seat, evidently in deep distress of mind. His face wore the appearance of care and sorrow, almost of despair; he sighed heavily, and soon the words came, as if by instinct, from his lips, "I haven't a friend in the world." The Christian gentleman had long been in the habit of seeking to do good by the distribution of tracts; and he had one with him, as if meant in God's providence for the occasion, of which the title was, "Do you want a Friend?" He spoke gently to him, in tones of sympathy, and offered him the tract. It was accepted and led to a conversation, when the troubled man opened out his sorrow, and took down the friend's



address. "Do you want a Friend?" "Indeed I do." By God's mercy he was led to find the true remedy for the sorrows of life, and to rejoice in Christ Jesus, the "Friend that sticketh closer than a brother."

ALMOST TOO LATE. The Secretary of a well-organized Tract Society in the south-east of London writes:—"One of our members called upon a friend, or workmate, who had then been lying ill for about a fortnight, to endeavour to point him to Jesus. For some days he visited him, reading and praying with him, though all seemed of no avail; his constant cry was, 'It's too late.' But, on going into the sick-room, after he had visited him for some time, he saw that a great change had come over his friend. A smile lit up his countenance, and, instead of the usual desponding and despairing cry, he seemed perfectly happy, notwithstanding his bodily pain; and his last words to his parents were, 'Don't cry; I leave it all with Jesus.'

"On inquiry, our visitor was informed that a tract which the sick man had read had been the means, in God's hands, of effecting the change, and of bringing peace to his soul. The tract was sent up to his room by a person lodging in the house, who obtained it from a shop in the neighbourhood. It was used as a wrapper for some provisions purchased there. Our pastor felt interested in a tract which had produced such good results, and after the death of the man, borrowed it from the parents of the deceased. Great was his surprise when he discovered that it was one distributed by the Society of which he was a member, with its stamp affixed thereon.

"The Tract was No. 411 of the Religious Tract Society's 'Every Week' Series, and is entitled 'Almost Too Late.'"

DON'T BE DISHEARTENED BY APPEARANCES. An English gentleman was travelling in Switzerland, and was in the habit of giving away tracts. One day he was giving several away in a boat on the Lake of Geneva, which were well received. But there was one gentleman on board to whom he could not offer one. He was of a stern and most for-



bidding look, with a dark countenance and haughty bearing, and the poor man felt certain a tract offered to him would be instantly refused. But better thoughts prevailed. He walked up to the foreigner, and politely offered him a tract. To his great surprise the stranger's face instantly changed to a bright and sunny smile, and taking out his pencil he wrote on the title-page, Eph. ii. 19 ("Now, therefore, we are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God"), and added, "Sir, I wrote that tract."

A CHILD'S MESSAGE. A minister in the country gives an account of what occurred to him. He says: "I had gone to visit a little cottage in the neighbourhood, and I said to its mistress that I had a pretty little tract, 'Christ our only Refuge,' which I offered to lend her if she wished to read it. 'I do not know how to read,' she replied, 'but I have a little boy, nine years old, who can; but he is, alas! ill in bed.' 'Well, let him have the little book to read, and I will call and see him.' Shortly afterwards I was sent for, and found the mother in tears. I asked the reason. She replied, 'My child is dead, and has left this halfpenny for you.' 'Had he read the little book?' 'Oh, yes; he read it, read it over and over again, till he knew it by heart; he could talk of nothing else before he died, and just before the end, he begged me not to return the book to you, but gave me this halfpenny to buy it, and he entreated me to learn to read, that I might read it too.

"'Mother! mother!' he said, just before he died, 'Christ is my only refuge. Never part with that book; it will do good to father also.'"

### TRIALS.

A smooth sea never made a skilful mariner.

"God tempers the wind to the shorn lamb." It is a familiar fact, that the trees in the great pine forest have thicker bark in the direction of the prevailing storm, as Arctic animals have a warmer fur.

A heart without sorrows would be a heart without the sweetest revelations man can receive from above.

Suffering is dearer to God's saints than happiness, because it has more of Christ's likeness in it.

"I think it absolutely certain," says Payson, "that the same love which made Christ become the bearer of the sins of His people, would have also made Him bear their cross for them, if He had not seen it better for them to bear the discipline of trial."

"I remember," said one, "once reading of a spring of fresh water that was found far out at sea. The spring was so full and strong, as it came out of the ground at the bottom of the sea, that it sent up a stream of fresh water through the briny ocean, pouring out its strong current even to the surface. What a beautiful emblem of the power of faith to minister blessing to the true believer, even amidst 'the waves of this troublesome world'!"

If we make trials and crosses for ourselves, it is like a hammer striking a cracked bell, which makes strange discord. But if we take trials as God sends them, it is like the same hammer striking a sound bell and drawing forth sweet melody.

"How shall we pass through this trial, dear?" asked an anxious wife of her Christian husband, at a time of great perplexity. "Ask me six months hence," he replied, "how we have passed through it, and I will tell you."

When GEORGE WHITFIELD was one day preaching from the text, "Wherefore glorify ye God in the fires," he said, "Some years ago I was at Shields, and I went to a glass-house and saw a workman take a piece of glass and put it into three furnaces in succession. I asked him, 'Why do you put it into so many fires?' He answered, 'Oh, sir, the first was not hot enough, nor the second, and therefore we put it into the third. Heat will make it transparent.' 'Oh,' thought I, 'does this man put the glass into one furnace after another that it may be made perfect? Then, O my God,

put me into one furnace after another that my soul may become transparent too.’”

“AS SNOW is in itself cold, yet it warms and refreshes the earth, so afflictions, though in themselves grievous, yet keep the soul of the Christian warm and make it fruitful” (*Salter*).

WHERE FROM? “We fancy all our afflictions are sent us directly from above; sometimes we think it in piety and contrition, but oftener in moroseness and discontent. It would be well, however, if we attempted to trace the causes of them; we should perhaps find their origin in some region of the heart which we had never well explored, or in which we had secretly deposited our worst indulgences. The clouds that intercept the heavens from us, come not from the heavens but from the earth” (*Landor*).

“THERE ARE MINERALS called hydrophanes, which are not transparent till they are immersed in water, when they become so, as the hydrophanes, a variety of opal. So it is with many a Christian, till the floods of adversity have been poured over him, his character appears marred and clouded by selfishness and worldly influences. But trials clear away the obscurity, and give distinctness and beauty to his piety” (*Professor Hitchcock*).

“I feel,” said one, “that repeated afflictions come not as lightning to the scathed tree, blasting it yet more and more; but as the strokes of the sculptor on the marble block, forming it into the image of beauty and loveliness. Let but the Divine presence be felt, and no lot is hard. Let me lie in His hands, and no event is unwelcome.”

ROSES. “It is said that gardeners sometimes, when they would bring a rose to richer flowering, deprive it for a season of light and moisture. Silent and dark it stands, dropping one faded leaf after another, and seeming to go down patiently to death. But when every leaf is dropped, and the plant stands stripped to the uttermost, a new life is even then working in the buds, from which shall spring a tender foliage,

and a brighter wealth of flowers. So, often in celestial gardening, every leaf of earthly joy must drop before a new and divine bloom visits the soul" (*Mrs. H. B. Stowe*).

MRS. GILBERT (formerly Ann Taylor) wrote to her sister, "Oh, woe to them who suffer under *barren sorrow*, who get no nearer heaven by the rendings and woundings that detach them from the earth."

LAWNS that we would keep in the best condition are often mown; the grass has scarcely any respite from the scythe. Out in the meadows there is no such repeated cutting; mowing once or twice in the year will answer there. Both have their uses. But on the finer grass we spend more care. So it is with the design of our chastisements and sorrows.

"TRIBULATIONS are treasures; and if we were wise we should reckon our afflictions among our rarest jewels. The caverns of sorrow are mines of diamonds. Our earthly possessions may be silver, but temporal trials are, to the saints, invariably gold. We may grow in grace through what we enjoy, but we probably make the greatest progress through what we suffer. Soft gales may be pleasant for haven-bound vessels, but rough winds are better. The calm is our way, but God hath His way in the whirlwind. Saints gain more by their losses than by their profits. Health cometh out of their sickness, and wealth floweth out of their poverties" (*Spurgeon*).

"It is ordained of God that the cross of trouble should be engraved on every vessel of mercy as a royal mark whereby the King's vessels of honour are distinguished" (*Ibid.*).

As in NEEDLEWORK, the dark groundwork is laid before the beautiful colours are wrought in; as the statuary cuts and carves his statue before he gilds it; so doth the Spirit of Christ begin with sadness, and end in joy; He first cuts and wounds, then heals; first cleanses the sore, then pours in oil and wine; and all is done in love.

"No cross, no crown; no pain, no palm; no grief, no gladness; no thorn, no throne" (*William Penn*).



Next to realizing Christ's love, there is no relief in sorrow like a practical interest in the spiritual good of others.

"Let us not try to manage our LITTLE TROUBLES by ourselves, lest greater troubles spring out of them. Little troubles are like little seeds ; they are small enough in themselves, but they are capable of producing great and important results. The oak is the produce of the acorn ; the tangled briar comes from a seed on which no thorn is to be seen. The Christian who will manage his little troubles by himself, will soon find that he must manage much greater ones than he bargained for at first" (*Power*).

A FEW, and comparatively but few, learn the art of receiving sorrow and trouble as wholesome medicine ; yea, as an invisible garment that clothes them with strength ; as a mysterious joy, so that they suffer gladly, rejoicing in infirmity, and holding up their heads with blessed hope when all things seem against them ; letting the light shine through their eyes, that its lustre may attract others, and encourage them to suffer and to bear.

### TRUST.

CAPTAIN VILSBURG, Governor of Westbury prison, Connecticut, was remarkable for his treatment and reclamation of prisoners by humane and kind treatment. He possessed a moral courage which approached almost to the sublime. One of his methods was, to make the prisoners feel that he would *trust* them. At one time, a desperate criminal had sworn to murder him. Immediately Captain Vilsburg sent for the man to shave him, allowing no one to be present. He eyed the man, pointed to the razor, and desired him to shave him. The prisoner's hand trembled, but he went through it very well. When he had done, the Captain said, "I have been told you meant to murder me, but I thought I might trust you." "God bless you, sir," said the conscience-stricken man.

"IT IS A PREPOSTEROUS THING," says William Penn, "that

men can venture their souls where they would not venture their money." They will take their religion in trusting all sorts of false teachers, without examination, but they will not trust their money without first making full inquiries.

A clergyman, on visiting the GREAT PYRAMID in Egypt in 1880, learned an illustration of complete trust. The ascent of the "Great Gallery" was difficult, but the descent was much more so along a narrow and slippery shelf, the only light being a bit of candle held by one of the Arab guides. At length they came to a sharp corner, the path beyond being several feet lower, narrower, and still slippery, and over a deep chasm; and to make it worse, the candle had gone out. Here Mr. W—— was required to trust himself to an Arab, to be carried on his shoulders round the corner over the chasm, and set down on the other side. This he hesitated to do, and tried to find some other way.

"Let me rest one hand on the rock and the other on you," he said.

"No, you must rest *both* on me," was the answer.

"I will try *myself*, and you shall *help* me."

"No; you lean all weight on Arab," he continued.

"But wait till I see what you are standing on."

"No; you are quite safe resting on Arab."

"But I am heavier than you think."

"You quite safe if you trust all to Arab."

Mr. W—— saw there was no alternative, and did as he was told, and was carried safely to the other side, not without thinking of a deeper chasm, and of One on whom the whole weight of a sinner's trust must be laid.

WILLIAM REED kept a barber's shop in the city of Bath, and, like many others, he carried on business on the Lord's Day. On one occasion he happened to go into a place of worship, just as the preacher gave out the text, "Remember the Sabbath Day to keep it holy." The truths he heard penetrated the inmost recesses of his soul, his conscience was aroused, and before he left that house of prayer he felt him-

self to be a guilty man. The conviction clung to him, his Sunday labour gave him a heavy heart, and he could find no peace. At last he resolved to open his mind to the minister, who advised him to give up his Sunday business, and trust in God. He replied that if he gave up his Sunday shaving he should be reduced to beggary, and that though he now had a good business, it would soon be lost. The minister said he could give him no other advice. After a time, in much fear and trembling, Reed resolved to cast his burden on the Lord, and close his shop on Sundays. He did so, and went regularly to the house of God; there he heard the glad tidings of salvation; there he learned to love and trust in Christ as his Saviour; and soon he enjoyed that satisfaction and peace of mind which passeth understanding, and which is invariably the reward of obedience to God's commands. But his business began to fail. Men of the world did not sympathize with his altered views, and his genteel customers went elsewhere. He was persecuted and called Methodist and Puritan. He was no longer able to meet the expenses of his fashionable shop; so he gave it up, and in course of time became so poor as to be able only to occupy a cellar under the old Market House, and his customers were confined to people of the poorer classes.

One Saturday evening, just as it was getting dark, a gentleman who had been travelling by coach inquired of an ostler for a barber; he was directed to the cellar opposite. As he could only wait while the horses were changed, he requested to be shaved quickly; "besides, he did not like to desecrate the Sabbath." This was touching the barber on a tender chord: he burst into tears, and asked the stranger to lend him a halfpenny to buy a candle, as it was not light enough to shave him in safety. The gentleman did so, revolving in his mind the extreme poverty to which the poor man was reduced. When shaved, he said, "There must be something extraordinary in your history, which I have no time to hear now. Here is half-a-crown for you. When I return I will

call and investigate your case. What is your name?" "William Reed," said the astonished barber. "William Reed!" echoed the stranger, "William Reed!" "By your dialect you are from the West?" "Yes, sir, from Kingston, near Taunton." "William Reed, from Kingston, near Taunton! What was your father's name?" "Thomas." "Had he any brothers?" "Yes, sir; one, after whom I was named; but he went to the Indies; and as we never heard from him we suppose him to be dead." "Come along, follow me," said the gentleman: "I am going to see a person who says his name is William Reed, of Kingston, near Taunton. Come and confront him. If you prove to be indeed the man whom you say you are, I have good news for you! Your uncle is dead, and has left an immense fortune, which I will put you in possession of when all legal doubts are removed." They went by the coach, saw the pretended William Reed, and proved him to be an impostor. The stranger, who was a pious attorney, was soon quite satisfied of the barber's identity, and told him that he had advertised for him in vain. Providence had now thrown him in his way in a most remarkable manner, and he had much pleasure in transferring a great many thousand pounds to a worthy man, the rightful heir of the property. Thus was "man's extremity God's opportunity." William Reed's faith was severely tested; but God blessed him for his faithfulness. And in His Word God has declared He will never leave nor forsake those who put their trust in Him" (*LEAFLET published by the Working Men's Lord's Day Rest Association*).

TRY AND TRUST. "There are two little words," said the Rev. John Williams, the famous missionary, "in our language which I always admired—*Try* and *Trust*. You know not what you can or cannot effect until you *try*; and if you make your trials in the exercise of *trust in God*, mountains of imaginary difficulties will vanish as you approach them, and facilities will be afforded which you never anticipated."

LUTHER. In the darkest hour of Luther's trying life, the



Elector of Saxony was the only earthly defender that stood by him. For a time, it was doubtful whether the Emperor Charles V. would not send an army against the Elector to crush him. Some said to Luther, "If the Emperor should send his forces against the Elector, where will you be?" The Reformer nobly answered, "I shall be either *in* heaven or *under* heaven."

The PRINCESS AMELIA (daughter of George III.). "You have been a good child to your parents" (said the venerable monarch); "we have nothing for which to reproach you; but I need not tell you that it is not of yourself alone that you can be saved, and that your acceptance with God must depend upon your faith and trust in the merits of the Redeemer." "I know it," replied the dying princess with gentle resignation, "and I could not wish for a better trust."

A PHYSICIAN who was anxious about his soul, asked a Christian patient of his how he should find the way of salvation. "Doctor," was the reply, "I have felt that I could *do nothing*, and I have put my cause in your hand; I am *trusting* in you. This is exactly what every poor sinner must do towards the Lord Jesus." The physician saw the simplicity of the Gospel, and was enabled to trust himself upon the Saviour.

NEVER AFRAID. A gentleman crossing a dreary moor came upon a cottage where lived a godly person. When about to leave, he said, "Are you not afraid to live in this lonely place?" "Never, sir," said the old man, "for faith closes the door at night, and mercy opens it in the morning."

### TRUTH.

"It is a common error with Christian people, and one of the most serious consequences, that they make their religion all to consist in one point—some favourite doctrine; or in some few special points, to the neglect of all the rest. But Christian truth is not a point; it is not even a straight line; but a circle. It comprehends a number of doctrines, and

also of duties : and he who does not strive to be faithful in the whole, is faithful in none : as he who breaks the law in one point is guilty of all " (*Rev. Stephen Jenner*).

It is an old proverb, "Truth may be blamed, but cannot be shamed."

More persons desire to have truth on their side, than desire to be on the side of *truth*.

No persons are so habitually truthful as those who are uniformly calm and quiet. Many persons distort facts in common conversation even, not from the desire to exaggerate, or to be untrue, but from mere excitability of mind, and the habit of speaking strongly, which makes commonplace facts look dull.

Our perceptions of spiritual truth are very much like our hearing village church bells. Sometimes the sound seems distinct ; then it dies away ; and then again, at a sudden turn of the wind, how clear and full the peal comes wafted to our ears !

Two bricklayers were building a wall—the front wall of a high house. One of them, in placing a brick, discovered that it was a little thicker on one side than on the other. His companion advised him to throw it aside. "It will make your work untrue." "Pooh !" said the other, "what difference will it make ? you are so particular." "My mother," said the first man, "taught me, that truth is truth, and ever so little an untruth is a lie, and a lie is no trifle ; and a lie in one's work, like a lie in one's character, will sooner or later show itself, and bring harm, if not ruin." "Well, I'll risk it in this case," answered Ben, and on he went, laying on more bricks and carrying the wall up higher. The next morning they went to resume their work, when behold the lie had wrought out its result. The wall, getting a little aslant from the untrue brick, had got more and more untrue as it got higher, and at last, in the night had toppled over, obliging them to do all their work over again.

JOHN ROBINSON'S farewell words to the little band who

left Delft in the 'Mayflower' were, "The Lord has more truth yet to break forth out of his Word."

Like the SEED which the Egyptians buried with their mummies, though held in the grasp of, or laid in the bosom of, death for years, still truth retains its latent vitality; and on being exhumed, and sown in congenial soils, and exposed to the action of the heavens, will fructify as sound and as luxuriant, as if but yesterday it had dropped from the plant. The doctrine of justification by faith, when brought by Luther out of the catacomb of Rome, was as vigorous and fruitful as when first preached by the great Apostle of the Gentiles.

GEMS. "It is not with truth as with flowers, which we use to smell at for an hour or two, and then throw them away. But for necessary truths,—they will not die in your hands. They are not like flowers. They are like gems. Precious stones, that keep a lustre from year to year, they are always shining and bright; you may wear them while you live, and not be weary of them" (*Arrowsmith*).

"TRUTH will be uppermost some time or other, like cork, though kept down in the water" (*Sir W. Temple*).

"THE GREATEST FRIEND of truth is time, the greatest enemy is prejudice, and the constant companion is humility" (*Colton*).

"THE TRUTH is imprinted on the firmament above you. In childhood, both seem near and measurable; but with years they grow and grow and seem farther off; and farther, and grander, and deeper, and vaster, as God Himself; till you smile to remember how you thought you could touch the sky, and blush to recall the proud and self-confident way in which you used to talk of knowing and preaching 'the truth'" (*F. W. Robertson*).

"TRUTH is the same in all ages; not like an almanack, to be changed every year, or calculated peculiarly for one meridian" (*Monitor*).

## UNBELIEF

—CLOSES THE HEART. "An empty vessel capable of holding water, if tightly corked, none can enter it, though water is poured upon it in great abundance; nay, it may be thrown in the sea, and still remain empty. So it is with our hearts; unbelief closes them so that the water of life cannot fill them, however abundantly it may be poured upon and around us" (*Handbook of Illustrations*).

"DAVID HUME, after witnessing in the family of the venerable La Roche those consolations which the gospel only can impart, confessed with a sigh that 'there were moments when, amidst all the pleasures of philosophical discoveries and the pride of literary fame, he wished that he had never doubted'" (*Ibid.*).

"All unbelief is the belief of a lie" (*Dr. H. Bonar*).

## UNION.

CASTE is supposed to have been originally a Portuguese word, meaning *separation*. Caste was a semi-political, semi-religious institution, designed to strengthen the power of the conquering, and to weaken the conquered races. Nothing can show the power of Christianity more strikingly than its triumph over caste. When Buddha came, B.C. 500, he tried to abolish it, but it was too strong for him, and he had to fly to China and Ceylon. Yet now, how it is falling more and more rapidly every year before the progress of the Christian faith. So will everything do of which the essence is *separation*.

—IS STRENGTH. A number of tiny brooklets would be of little use to turn a mill, and most probably dry up when the sun is hot; but let all the water be turned into one channel, and there is a concentration of force, which will move the wheel, and grind the corn to supply the town with bread.

A FABLE. "You do no work," said the scissors to the rivet; "we don't want you." "Where would your work be," said the rivet, "if I did not keep you together?"



## UNSELFISHNESS.

“Thomas Jameson was a working miner, and worked hard for his bread. The captain of the mine said to him one day, ‘Thomas, I’ve got an easier berth for you, where there is but little to do, and where you can earn more wages: will you accept it?’ What do you think he said? ‘Captain, there’s our poor brother Tregony; he has a sick body, and he is not able to work as hard as I am. I fear his toil will shorten his useful life. Will you let him have the berth?’ The captain, pleased with his generosity, sent for Tregony, and gave him the berth, which he is now enjoying. Thomas was gratified, and added, ‘I can work a little longer yet’” (*Sunday Magazine*).

## USEFULNESS.

The Rev. James Neil, in his work, ‘Rays from the Realms of Nature,’ beautifully speaks of the prodigality of nature in the production of seeds. “Though we find of fifty seeds she often brings but one to bear, yet so great is the struggle for existence which is always going on, and so great the difficulty of securing all the conditions necessary for germination, that the fifty seeds must often be sown in order that the one may be brought to bear. Did nature do as many Christian workers do—did she sow only the one seed which was likely to germinate; did she withhold her bountiful hand from scattering the forty-nine seeds which perish because she could not see the use of it; did she only work where she was sure of direct results, the whole vegetable world would perish.”

It was the request of a young man going out to India, “Pray for me that I may do my Master’s work in my Master’s spirit.”

A CAPACITY for usefulness must not be mistaken for the exercise of usefulness. A good tree is not one capable of bearing fruit, but one that does really bear it.

“THERE WAS a minister of the gospel once, a true preacher, a faithful loving man, whose ministry was supposed to be

exceedingly unsuccessful. After twenty years' labour, he was known to have brought only one soul to Christ. So said his congregation. Poor worker in the trench! his toil was not seen by men, but the eye of God rested upon it. To him one day came a deputation from his people, representing to him, respectfully enough, that, inasmuch as God had not seen fit to bless his labours among them, it were better for him to remove to another sphere. They said that he had only been instrumental in the conversion of one sinner. He might do more elsewhere. 'What do you say?' said he. 'Have I really brought one sinner to Christ?' 'Yes,' was the reply; 'one; but only one.' 'Thank God,' cried he, 'for that. Thank God I have brought one soul to Christ. Now for twenty more years' labour among you, God sparing me. Perhaps I may be the honoured instrument of bringing two'" (*Calthrop*).

"'MORE USELESS than SEAWEED' (*vilia algá*) was a well-known Latin proverb; but seaweed is now known to yield iodine, a blessing to many a sufferer. Let none say 'My life is barren, and, alas! profitless to all around me.' Above all, let us never despair of good in others'" (*Clergyman's Magazine*).

"—IS within the reach of all. The man who intensely desires to be useful, and takes the proper means, will be useful. No one need be idle. Remember it is by units the Lord has wrought the mightiest results. It is told of John Eliot, the great apostle of the Indians, that on his death-bed he was found one day with a young savage at his side, to whom he was teaching his letters, and on being asked why he did not take rest, replied, 'I have often prayed to God to make me useful, and now I can no longer preach the gospel, He leaves me strength enough to teach this child his alphabet'" (*Philips*).

A MINISTER'S PREACHING may go beyond his own experience, but his personal influence seldom will.

It is a noble and animating thought that the work and

service which we do here, are fitting us for a glorious service through eternity.

“You may go on,” says one, “working without the Lord, and seem to be very busy, and doing a great deal of important Christian work; but except you work under and with the Lord, you can have no spiritual power or actual blessing. As with the husbandman; he may plough and sow and weed, and perform every operation with the greatest diligence and regularity, but unless God make the sun to shine and the rain to fall, it is but ‘lost labour’ that he rises early and takes so much labour; only ‘God can give the increase.’”

No true Christian work can be wrought but by the Divine power. Let this be remembered by our Sunday School teachers and other Christian labourers.

IF I CAN ONLY DO GOOD to one! Our language makes a distinction which cannot be made in French or German between prodigality and squandering. Nature is prodigal in her manifold labours, but never squanders them wildly without a purpose. Though we sometimes find from fifty seeds sown only one is found to germinate, so great is the struggle for existence, and so great the difficulties of germination, yet the fifty must be sown for the sake of one. Did nature do as many Christian workers do—did she sow only the one seed which was likely to bring forth fruit, how many a field would be found wholly barren, which now blooms in beauty through the riches of her generous efforts. Let Christian workers take the lesson. Let them work in every way, casting the good seed of truth to the right and to the left; for who knoweth which may prosper, whether this or that?

RICHARD KNILL. The great passion of his life was this: he entered every place with the view of usefulness, and usefulness with him meant the conversion of sinners; and he had a wonderful reward. Upwards of one hundred persons, it is estimated, became ministers of the gospel through his influence, besides numbers who were led first to give themselves to the Lord, and afterwards their life to His service.

Dr. ANDREW REED, the benevolent founder of so many useful institutions,—when he was passing away from work, one of his sons tried to cheer him with the hope that he might still see one more institution which he had been trying to raise, finished. “No,” he said; “the moment I cannot do good in the world is the moment in which I should like to leave it, and I think that moment has now come.”

### VICE.

“The way of vice is as the entrance to a pit; it is easy to go down, but difficult to return. As an old stain is not easily removed, so habitual vices are not easily overcome. The most dangerous vice is that which most resembles virtue, as the most devouring devil is an angel of light” (*Voices of Wisdom*).

“Vice creepeth upon men under the name of virtue; for covetousness would be called frugality, and prodigality taketh to itself the name of bounty; pride calleth itself neatness; revenge seems like greatness of spirit; and cruelty excuseth its bitterness under the name of courage” (*Ibid.*).

### WALKING, HOLY.

“It is a most important matter how we walk. Before we were saved, we were not commanded to walk, but to be reconciled to God. Now that we are saved, God enjoins us to *walk*, and He tells us *how* to walk. ‘As ye have therefore received Christ Jesus the Lord, so walk ye in Him.’ Many of God’s dear children read this passage as if it said ‘so *talk* ;’ and while they do a great deal of *talking*, they forget about the walking, which is the important thing. Now when you and I professed to be born again, the world commenced to take its measure of us, not by our talk but by our walk. In a word, the world cares nothing for a Christian’s talking, unless he has a walk (that is, a life) behind it that can stand inspection.”

“THERE ARE two kinds of men in the Church,” says an



old writer. "Some have feet, but want eyes; others have eyes, but want feet. The first have the feet of affections, but want the eye of knowledge to discern the right way to walk in. The last have eyes, but want feet; they have the knowledge of the truth, but they have no affection to walk in it."

### WAR.

From the statements made in Rollin's 'Ancient History,' Millot's 'Elements,' Mavor's 'Universal History,' &c., it is supposed that one-tenth of the human race have perished by war.

Of all the drains upon the wealth of nations, none has ever equalled that of war and the preparations for war. Take the eighteenth and nineteenth centuries as an example, in a few prominent instances. From the years 1702—1814 we waged four great wars with Europe and America, besides a number of smaller wars, and a gigantic one during almost the whole time in Asia. These four wars cost us altogether £1,820,000,000; and taking in the smaller wars, the whole cost of war during a single century was about £2,000,000,000.

It is supposed that the wars of Julius Cæsar destroyed about 2,000,000 of men, and those of Alexander about the same; the wars of Napoleon, some say, nearly 4,000,000.

From the comparison of several reliable sources, it appears that in the twenty-five years between 1853-77, *i.e.* within a quarter of a century, nearly 2,000,000 persons were lost through war, and that before the outbreak of the great conflict between Russia and Turkey. The number of killed, and of those who died of disease and wounds, were: in the Crimean war (1854-55), 750,000; American civil war (1861-65), 800,000; Franco-German war (1870-71), 225,000; Franco-Italian war (1859), 40,000; Austrian, Prussian, and Italian war (1866), 50,000; war with Mexico, Paraguay, Cochin China, Schleswig Holstein, &c., 70,000; massacre in Bulgaria and Armenia, 15,000; total, 1,950,000.

If we take the estimated loss in money also, the picture is a terrible one. It is said the cost of the Crimean war was £340,000,000; the Franco-Italian war (1857), £60,000,000; of the Austrian and Prussian war (1866), £66,000,000; the American war cost the North £960,000,000, and the South, £460,000,000; the Franco-Prussian war (1870-71), £500,000,000; the wars in Mexico, Paraguay, Schleswig Holstein, &c., £47,000,000; total, £2,413,000,000.

But no figures of the numbers of men killed and wounded at the scene of battle, or of the money spent in war, can at all adequately represent the full horrors of this scourge of nations. We must remember the number who return home to sicken and die; the number of bread-winners who are withdrawn from the comfort and support of so many happy families; the care and anxiety caused to relations and friends from grief, anxiety, and often want; besides the moral injury done by the vices associated with large armies collected together, and other collateral evils.

On the above estimate a writer in the 'Leisure Hour' says: "It is almost impossible for the mind to grasp, in any adequate degree, the importance and significance of these sums. But it may be mentioned that the above amount would allow nearly £2 for every man, woman, and child on the habitable globe. It would afford a present of £100 for every person in England and Wales; it would erect, complete, and furnish with works of art two thousand such institutions as the beautiful Crystal Palace near London; it would make two railways all round the world in the most splendid and substantial style at £50,000 a mile; it would thickly dot colleges, schools, and hospitals all over Europe; it would provide for every adult male in Europe (about 50,000,000) a freehold farm of 100 acres in America."

At a meeting at Charing Cross to establish an International Arbitration and Peace Association, it was stated that the crushing burden of European armaments require now 10,000,000 men, the bread-winners and comforters

of their homes, involving the enormous expenditure of £580,000,000 annually.

**ARBITRATION.** The United States has, since 1794, twenty-four times sought to settle national differences by arbitration; introducing in all treaties to be made, a clause, if possible, that neither party should go to war without first submitting the case to a Court of Arbitration.

**WEAPONS OF DESTRUCTION.** One feature in the present day is the great advance in the weapons of slaughter. Lord Shaftesbury well said in a speech at Edinburgh, that in the last English Exhibition, more power of mind and thought seem to have been bestowed upon the means of destroying life than of saving it. The Duke of Wellington used to say, "There is only one thing more dreadful than a battle lost—a victory won." In the Peninsular war, it was reckoned that of all the shots which were fired, only one in 600 took effect. At Speichern, the Germans disabled one Frenchman by the expenditure of 279 cartridges; at Wörth, one shot in every 147 told. According to Russian statistics, one Turk was struck down in the late war for every 66 shots fired! The present weapon used by our soldiers is so skilfully constructed that it may be depended on for shooting to a hair's breadth; its range is sevenfold of the old musket, and its action is so swift that, if skilfully wielded, it may slaughter twenty human beings in a minute. We have artillery, too, brought to such perfection, that it will throw, with unerring precision, a mass of iron weighing 2000 lbs. to a distance of five miles. By the help of electricity, we can send against hostile ships an explosive force, whose discharge will shatter their timbers to the waves, and utterly destroy hundreds of brave men who form their crews.

**THE DUKE OF WELLINGTON**, warrior as he was, and laden with the honours justly due to his great name, had always the greatest realization of the horrors of war. On one occasion (March 21, 1829), in the House of Lords, when giving his reasons for conceding Catholic Emancipation, he said:

"My Lords, I have passed more of my time in war than most men, and I may say in civil war; and if I could avoid, by any sacrifice whatever, even for one month, a civil war in a country to which I am attached, I would sacrifice my life to do it."

On another occasion, the story is told of him that Lord Shaftesbury was sitting with him in the carriage, when they were driving through the beautiful lanes of Hertfordshire. The scenery was lovely, and there were houses, both of rich and poor, here and there as they rode on. Suddenly the Duke leaned back in the carriage and closed his eyes, as if in deep thought. After a while he turned to Lord Shaftesbury and asked, "What do you suppose I have been thinking about?" "I can only suppose," replied Lord Shaftesbury, "it must have been of something of importance." "Yes," said the Duke, "I have been thinking what an awful thing war is. What should I feel, if I had to desolate all this fair country, and all these happy homes! Ah! there is nothing more terrible than defeat in war—except victory."

### WARFARE, SPIRITUAL.

"Who would not courageously descend into that combat, wherein there is a certain reward for him who conquers, and certain conquest for him who fights? For He who is the Rewarder is also the Helper. He shows the crown, and He supplies the arms. We need not excuse ourselves by pretence of weakness; the most equal Arbiter and Judge of the field doth so fitly match every combatant, that He calleth forth none to fight but whom He will make able. He will no more deny His heavenly aid to the man who prays aright, than a fond and affluent father will deny bread to his son who asketh it when He is hungry" (*Grotius*).

A DYING WARRIOR requested that the flag under which he had fought and conquered might be placed beneath his head for a pillow, as life was ebbing away. So the believer, when paleness dims his eye, and coldness creeps over his limbs,



counts it his highest comfort to know he has fought "the good fight of faith," and can cry, unappalled by the terrors of death, "Victory, victory, through the blood of the Lamb."

OVERCOMING DIFFICULTIES. "Look at that bare perpendicular mountain-side; why, it is worse than perpendicular, it overhangs the lake; yet the bold Tyrolese have carried a road right along the bald face of the rock, by blasting out a gallery; or, as it looks from below, by chiselling out a groove. One would have readily written down that feat as impossible, and yet the road is made, and we have travelled it from Riva into the Tyrol, the Lago Garda lying far below our feet. Henceforth that road shall be a cheering memory when our task is more than usually difficult. *If anything ought to be done, it shall be done.* With God in front, we shall soon leave difficulties in the rear, transformed into memorials of 'victory.'" (*Spurgeon*).

DIFFERENT GIFTS. "The discussion about gifts amounts very much to a discussion whether the rifle, the carbine, the pistol, or the cannon is the best weapon. Each is best in its place. The great point is, that every one shall use the weapon best suited to them; that he charge it well, and see that it is in a condition to strike fire" (*Rev. W. Arthur*).

THE POST OF HONOUR. "A poor but worthy inhabitant of Paris went to the Bishop, with a heart almost overwhelmed. "Father," said he, "I am a sinner. I feel I am; but it is against my will. I humbly pray for faith, but still my doubts remain. Surely if I were not despised of God, He would visit me in mercy." The Bishop thus consoled the sorrowing man: "The king has two castles, in different situations, and sends a commander to each. The castle of Montleberg stands remote from danger, far inland; but that of La Rochelle is on the coast, where it is liable to continual sieges. Now which of the two commanders, think you, stands in the highest estimation of the king?" "Doubtless," said the poor man, "the king values him most who has the hardest task, and braves the greatest dangers." "Thou art

right," replied the Bishop; "and now apply this to thy case and mine; for my heart is like the castle of Montleberg, and thine like that of La Rochelle" (*Clergyman's Magazine*).

MUST BE PERPETUAL. Among men engaged in war, peace may be made to the advantage of all parties; but in the spiritual warfare there is no peace. It would be the peace of the wolf with the lamb; of the fire with the tow; the peace of submission to Satan and eternal death. Believers may not be always in the battle; but they are always in the field.

THE HONOUR. During our Queen's visit to France, the royal party were about leaving for the Tuileries. A guard of soldiers were in attendance, in the front rank of which was an old veteran on crutches. He had been frightfully wounded before Sebastopol—one of his legs shattered, and his head much injured; but he was so anxious to see the Queen of England that he begged to be in the front rank, and his request was granted. The Emperor saw him, inquired who he was, sent for him, and was so much affected that he took from his own uniform the cross of the Legion of Honour, and placed it on the warrior's breast. Oh, Christian, think of the day when Christ shall give with his own hands, once nailed to the cross, the crown to every faithful one who fought for Him.

THE REWARD. "It is observed of our neighbours in the Netherlands," says Gurnall, "that whereas other nations used to be made poor by war, they had grown rich with it, because with their wars they have enlarged their trade and traffic abroad. And if thou, Christian, wouldest thrive by all thy temptations, thou must take the same course; whatever thou doest, starve not thy trade with heaven."

### WARNINGS.

In every clock there is what clockmakers call the warning-pin, which gives notice before the clock strikes the hour.

THE ALARUM. "Will it make a loud noise?" asked a

mechanic, when wishing to buy an alarum clock. The clockmaker let him hear it. It *was* loud, and the man at once bought it, and took it home. The first morning, the effect was all that he wished ; he was roused from his slumbers, and was soon out of bed, and prepared to go to his morning's work. But by-and-by the effect grew less : the noise was of course the same, but the sleeper heard it less ; and after a longer while still, he slept on undisturbed, and had to learn that no warning, however loud, will be effectual, unless met by corresponding strength of will and resolution on the part of the person warned.

THE SERPENT. "The common notion about the spring of the serpent is mistaken. Those who have watched the creature say, that it gradually uncoils itself before it makes its spring. So it is with most calamities and disorders. There is generally time to do something to avert or avoid them : but we are fascinated by the sense of danger, and watch the uncoiling without doing anything to help ourselves" (*Sir A. Helps*).

## WASTE.

ARABIC PROVERB : "Too much is the father of too little."

How few people realize the enormous waste going on all the year in our country. We are a wealthy people, but no less certainly a wasteful people. As to our wealth, the aggregate property of the kingdom is valued at £6,000,000,000, and the value is on the increase. The total annual income of the nation is about £1,000,000,000. As to the waste, there is, *e.g.*, the waste of money on *personal attire* ; an idea of which may be formed, when it is known that something like £370,000,000 are annually spent on dress and luxuries by about 450,000 families. Of course, every one will try to keep up his position ; but how many are there without position, who yet go in for the gorgeous in their apparel. Fashion is a tyrant ; but Mr. Hoyle, the well-known recorder of national finance, estimates, that

allowing reasonably for fashion, £120,000,000 might be saved, and people look all the better for the modesty of their attire.

—Of the ANNUAL EARNINGS of the WORKING CLASSES. It is estimated that full 30 per cent. of these might be saved (see *Working Classes*).

COAL. Dr. Siemens, in a lecture at Southampton, stated that less than thirty years ago our gas-makers were glad to give their waste to any one who would save them the trouble and expense of removing it. Now, taking the value of coal in making gas at 9,000,000 tons at 12s. *i. e.* £5,400,000; the waste can be sold as colouring matter for dyes, £3,350,000; sulphate of ammonia nearly £2,000,000; pitch, creosote, carbolic acid, £675,000; or about £6,000,000 sterling, besides gas-coke, 4,000,000 tons, after using 2,000,000 for working the retorts.

WASTE-PAPER. An advertisement appeared in 1880 from one of our public offices inviting tenders for the year's waste-paper, which was estimated at 1500 tons. Now, as there are only 300 working days in the year, this gives about five tons waste for every day in the year. Two years ago the waste-paper of one of our principal railways was valued at £1700.

"WASTE NOT, WANT NOT." Sir Walter Scott set a good example in having these words carved in stone over the kitchen fire-place at Abbotsford. Perhaps there is no nation where there is more waste of food than in England.

### WATCHFULNESS.

"There are TWO MAIN MOTIVES to watchfulness. First, our landlord is ready to come for his rent; secondly, our enemy is ready to assault our fort. And let me add, the tenement we dwell in is so weak and ruinous that it is ever and anon ready to drop down about our ears. He that dwells in a rotten, ruinous house, dares scarce sleep in a tempestuous night. Our bodies are earthly, decayed, or at least decaying tabernacles; every little disease, like a storm, totters us



They were indeed, at first, strong cities ; but we then by sin made them forts of rebels. Whereupon our offended liege sent his serjeant, Death, to arrest us of high treason, and though for His mercies' sake in Christ He pardoned our sins, yet He suffers us no more to have such strong houses ; but lets us dwell in thatched cottages, paper walls, mortal bodies " (*Adams*).

" A SENTINEL, posted on the walls, when he discovers a hostile party advancing, does not attempt to make head against them himself, but informs his commanding officer of the enemy's approach, and leaves him to take the proper means against the foe. So the Christian does not attempt to fight temptation in his own strength ; his watchfulness lies in observing its approach, and in telling God of it by prayer " (*W. Mason*).

PHARISAISM REBUKED. " It was my custom in my youth," said a celebrated Persian writer, " to rise from my sleep to watch and pray and read the Koran. One night when I was thus engaged, my father, a man of practical virtue, awoke. ' Behold,' said I to him, ' thy other children are lost in slumber, while I alone am awake to praise God.' ' Son of my soul,' said he, ' it is better to sleep than wake to remark the faults of thy brethren ' " (*Handbook of Illustrations*).

## WATER.

WHAT A WONDERFUL PART IT PLAYS in the economy of nature ! " It covers more than two-thirds of the entire globe ; it is universally diffused through the ambient air ; by the clouds it tempers the force of the fiery sun ; it drapes the heavens with curtains of the most gorgeous colours, dyed in the rosy tints of morn or in evening's golden hues ; and it fills the floating reservoirs of the sky, and descends, when burst by lightning, or breaking by their own weight, in refreshing showers on the thirsty ground. The circulation of the fluid is to the world what that of blood is to the body, or that of grace to the soul. It is its life. Withdraw it, and

all that lives would expire : forests, fields, beasts, man himself would die. The world would become one vast grave ; for water constitutes as much the life as the beauty of the landscape ; and it is true, both in a spiritual and an earthly sense, that the world lives because heaven weeps over it" (*Dr. Guthrie*).

**THE TRAVELLER'S PALM.** The wonderful faculty found in many trees in tropical countries of supplying cool and refreshing water is one of the wonderful and benevolent kindnesses of Nature. There is a palm-tree growing in Madagascar known by the name of the *Traveller's Palm*. It has a very handsome appearance, the large leaves starting out like wings from opposite sides of the trunk. The stalk of each leaf rises immediately over the one below, and forms at its base a large cavity where a large quantity of moisture is collected and preserved. The thirsty native has but to raise his spear, and on piercing the thick, firm end of a leaf-like stalk, obtains a welcome and abundant supply of cool, pure, fresh water, even in the hottest and driest season of the year.

The delicious **COOLNESS** of **FRUIT**, which many tropical trees yield on the hottest days in summer, has often been the wonder and admiration of travellers. Nothing can be more refreshing than to pluck such fruit ; yet if not eaten immediately this coolness is lost. So God provides refreshment for the Christian traveller by the way ; only these are more abiding, and we need not fear they will quickly lose their charm.

**WEEDING AND WATERING.** Charles the Fat was very fond of visiting the monastery of St. Gall, where lived Notker, the composer of "In the midst of life we are in death." Once he sent a message to Notker to ask for some advice as to the conduct of his soul. Notker was in the garden watering and weeding when the messenger spoke to him. "Tell the king," he said, "to do as I am doing now." Charles, when he heard this, exclaimed, "Yes, this is the sum of all. Away with the weeds of vice, and water the herbs of grace" (*Missioner's Manual*).

**THE STILL AND RUFFLED SURFACE.** “When the water of a gently flowing river is unruffled and clear it reflects most beautifully the floating clouds and the overhanging objects ; but when agitated it becomes in a great measure opaque, and loses its power of reflection. So it is with the faith of Christians ; when clear and lively how strong and beautiful are its reflections of the things of God, which as objects hang over it ; but when it is deadened by the influence of the world, or corrupted with sin of any degree, its clearness disappears, and the spiritual things of God are lost from its bosom” (*John Bate*).

**THE CUP OF COLD WATER.** “There is a pleasant story told of a man living on the borders of an African desert, who carried daily a pitcher of cold water to the dusty thoroughfare, and left it for any thirsty traveller who might pass that way. And our Saviour said, ‘Whosoever shall give to drink unto one of these little ones, a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.’ But cups of cold water are not given in African deserts alone. A spiritual Sahara spreads over the whole earth, and to its fainting travellers, many a ready hand holds forth the grateful ‘cup.’”—(*Susan M. Underwood*).

**HAGAR’S WELL.** It is said that some years ago a vessel sailing on the northern coast of the South American continent, was observed to make signals of distress. When hailed by another vessel they reported themselves dying for want of water. “Dip it up, then,” was the response ; “you are in the mouth of the Amazon river.” There was fresh water all round, and they had nothing to do but take it, yet they were dying from thirst because they thought themselves surrounded by the salt sea. How often are men ignorant of their mercies. Jesus is near, but they know it not. The well was close by, but Hagar did not see it.

**HIDDEN SPRINGS.** “After the battle of Maiward in India the retreat to Candahar was most painful. It was fifty-two miles by day and by night, in the midst of frightful suffering

from the burning heat and want of water. Many valuable lives were lost during that terrible march, men lying on the road dying of thirst. The following day a party was sent out from Candahar to help the suffering, and to try to find out those who had sunk from thirst and exhaustion. One soldier found a well of pure water quite close to the road on which the poor fellow had travelled all the night. 'Oh, sir,' he said to his officer, 'if we had but known of this in the night, it would have been life to many of our brave fellows.' "

### WEAKNESS.

There is in the world more weakness than wickedness. Men sin more from weakness than from deliberate design and settled purpose.

NATURE. The most important plants in the world are generally plain and humble in appearance : the tea plant, the tobacco plant, the corn, &c.

It is remarkable, too, how nature, or rather the God of nature, has made kind provision for the weak and feeble. Plants, unable to stand themselves, are provided with tendrils, like the vine and the ivy, to entwine themselves around some friendly holdfast ; animals that are timid and feeble are generally endowed with cunning and little arts of self-protection. So good God is in all His work.

The CHURCH of CHRIST is often weak ; not because Christ is weak, but because she will not take more of Christ's strength.

No fortress is stronger than its weakest point.

It is a rule in cavalry advance, not to start at a greater pace than that of the slowest horse.

" When used by faith weakness is the mightiest thing on earth, for it affords room for God, and the power of God, to work " (*H. Bonar*).



## WELLS.

One of the WONDERS of NATURE is the supply of fresh water found in the wells of coral islands. Scarcely has the bare rock of a coral island risen above the waves before it begins to possess its well of water. Whence comes this fresh spring of life? The salt ocean is everywhere without, and the salt water fills the lagoon usually included within; yet on this mere rim of coral rock that lies between, directly a hole is bored, fresh water is found. So generally is this known to sailors, that they are in the habit of touching at these solitary spots to fill their tanks. There are different attempts to account for the phenomenon, none of them more than plausible. A devout mind cannot but see in it the kind providential arrangement which prepares the island for future inhabitants; whilst the spiritual mind may gather a beautiful illustration how the great God, one in nature and in grace, is ever ready to provide for His people springs of comfort in unlikely places, and where all around is salt. So He renews His moral mercies, and turns the bitter water into sweet.

## WIND.

“STORMY WIND FULFILLING HIS WORD” (Ps. cxlviii. 8).  
“No wonder that David should find room for the *stormy wind* in this choir of his! It is God’s great organ. What else is there so grand? To stand upon the rugged coast on some wild day, and to watch the great crested breakers driven on before the storm; to see them dashed upon the rocks with thunder, flinging the showers of spray far up the cliffs, whilst the angry blast roars out its triumph. Then the fierce winds go sweeping up the rocky heights, and on across the plain. They roar and rattle round the sleeping city, moaning here and there at door and window; then all furious again they fly roaring up the bleak hill-side.

“And is not this a purpose of the ‘stormy wind’? To stir the depths of the soul, to move us to awe. The voices of

the storm are majesty, grandeur, sublimity. They put us in possession of lengths and depths within ourselves that were untouched before; feelings at once lowlier and loftier, and so life's dead levels get broken in upon, and the poetry that God has put into the darkest soul is awakened by the sweep of the storm. There are voices within us that answer to the call and cries of nature, as the son knew the language of his father's hired servants, and loved to hear them tell forth the glory of their master. Deep calleth unto deep. He has some defect in his nature—stone-blindness, stone-deafness—who does not see and hear God in the storm. Fierce wind and fire and earthquake are the coursers of the King, harnessed to His chariot. Go and stand forth upon the mount, with wrapped faces and bent knee, listening for His voice; for they bring Him in His majesty to speak to us. So is it still, as in Eden of old, we hear the voice of the Lord God walking in the garden on the *wind* (marg.) of the day.

“And so is the ‘stormy wind’ not only God’s great organ; it is His organist too, bringing out of us, and of the earth, the sublimest music with which we can adore Him” (*Rev. Mark Guy Pearse*).

“SOME YEARS AGO I had gone out one evening with a fisherman for a night on the deep. It was towards the end of August, and on our drifting out of the harbour with the tide nothing could be more beautiful. Behind us the sun was setting, all gold and crimson. Under the wooded hills lay the little town with its canopy of blue smoke. The brown sails of the fishing-boats and the rigging of the larger ships were perfectly reflected in the glassy water; so still that there was not a ripple to break it. But about one in the morning up sprang a breeze, and by the time we had got well off the land it freshened to a gale. There was nothing for it but to run straight before the wind to the nearest harbour that we could make, some fifty miles away. On we flew over tremendous seas, with now and then unpleasant tokens of what our fate might be. About eight next morning the little

harbour hove in sight ; there were the piers, with just a wind-ing, narrow channel between them, and on them a crowd that watched us eagerly with shouts and signals. Onward we swept, past the waves that tumbled and broke on the rocks to the right and left of us ; and then, in a moment, that blessed calm. We breathed again in safety, and gave God thanks. I had seen that little place many times before, and had put it down as hopelessly dull and dreary ! A muddy harbour, an uninteresting people, an unromantic coast. But that day I knew no other place that could compare with it. I blessed the rocky walls of the little port. I loved each villager of the place ; and lying there, with the quiet water rippling round the boat, whilst outside there boomed the thunder of the waves, and overhead the storm raging furiously, it seemed the perfection of beauty. The ‘ stormy wind ’ had revealed its wrath. He who has not been tossed by stormy winds has never seen the might of the Lord’s power ; has not proved in all its fulness how blessed is the power of the Saviour’s love ” (*Ibid.*).

INFLUENCE OF LITTLE THINGS. “ On the summit of a hill in a western State is a court-house, so situated that the rain-drops that fall on one side of the roof descend into Lake Erie, and thence through the St. Lawrence into the Atlantic. The drops on the other side trickle down from rivulet to river, until they reach the Ohio and Mississippi, and enter the ocean by the Gulf of Mexico. A faint breath of wind determines the destination of these rain-drops for three thousand miles. So a single act determines sometimes a human destiny for all time and for eternity ” (*Cuyler*).

## WINTER.

HOW TO KEEP WARM. “ If you would keep warm in the cold season take these four directions : (1) Get into the sun ; under His blessed beams there are warmth and comfort. (2) Go near the fire—‘ Is not My word like fire ? ’ How many cheering passages are there ! (3) Keep in motion and

action, stirring up the grace and gift of God that is in you.  
(4) Seek Christian communion. How can one be warm alone?" (*Philip Henry to his daughter*).

### WISDOM.

THE WAY OF SALVATION THE ONLY TRUE WISDOM. "Sin is the greatest folly, and the sinner the greatest fool in this world. There is no such madness in the most fitful lunacy. Think of a man risking eternity and his everlasting happiness on the uncertain chance of surviving another year! Think of a man purchasing a momentary pleasure, at the cost of endless shame! Think of a dying man living as if he were never to die! Think of a man scorning a Saviour's love! Think of a man braving the wrath of God! Think of man rejecting an immortal crown! What convert to God can review his life and look back upon his unconverted state, without saying with Asaph, 'Lord, I was as a beast before Thee'" (*Dr. Guthrie*).

"Conversion, while it restores God to the heart, restores reason also to its throne. Time and eternity are now seen in their just proportions, in their right relative dimension; the one in its littleness, and the other in its greatness. When the light of heaven rises on the soul, oh what grand and affecting discoveries does she make of the exceeding evil of sin; of the holiness of the Divine law; of the infinite purity of Divine justice; of the grace and greatness of Divine love. On Sinai's summit and on Calvary's cross, what new truths, what sublime scenes, open to his astonished eyes! By one convulsive bound he now leaps to the conclusion that salvation is the one thing needful, and that if a man will give all that he hath for the life that now is, much more shall he part with all for the life to come. Between the Saviour and Satan, the soul and the body, holiness and sin, with their competing claims, reason now holds the balance even; and man finds, in the visit of converting grace, what the demoniac found in Jesus's advent. He whose dwelling was among the



tombs, whom no chains could bind, appears sitting at the feet of Jesus, 'clothed, and in *his right mind*'"—(*Ibid.*).

"THE WISEST in the world are most commonly fools for celestial blessing, as wicked men can mind those things which are of the flesh, not of the spirit. The prophet Jeremiah compounds both these, and shows how wisdom and folly may concur in one man (chap. iv. 22): "They are wise to do evil, but to do good they have no knowledge." Let them war, they have their stratagems; let them plot in peace, they have their policies. For hunting, they have nets; for fowling, they have guns; for fishing, baits: not so much as even in husbandry but the professors have their reaches. They know which way the market goes; which way it will go. Even tradesmen have their mysteries—mystery indeed, for the mystery of iniquity is in them; they have a stock of good words to put off a stock of bad wares. In these particular qualities they are able to school Machiavelli. But draw them from their centre—earth, and put off their circumference, worldly policies, and you have not more simple fools. They have no acquaintance with God's statutes, and therefore no marvel if they misjudge vices for virtues; as Zebul told Gaal, that he mistook 'the shadows of mountains as if they were men' (Judges ix. 36). A man may easily ruin his soul upon the rocks of rebellion, while he neither looks to the card of conscience, nor regards the compass of faith" (*Adams*).

## WORK.

BETTER WEAR OUT THAN RUST OUT. Perhaps the proverb would be better if we said, Better to wear on, than to rust out. People don't so often wear out through work as is imagined. And nothing keeps up the strength of body and mind like regular and healthy employment. A New England manufacturer kept his mills running at a time when trade was depressed, and there was no demand for his goods. A neighbour asked him if he was not doing this at a daily loss. "Well," was the answer, "that depends upon how you count

the loss. I get less money than I pay out every day, I know ; but I lose less by running at that loss than I should lose by stopping the mills, and letting the machinery rust and everything go to waste by not being used."

A LADY was watching a potter at his work, whose one foot was kept with "never-slackening speed, turning his swift wheel round," while the other rested patiently on the ground. When the lady said to him in a sympathizing tone, "How tired your foot must be," the man raised his eye, and said, "No, ma'am ; it isn't the foot that works that's tired ; it's the foot that *stands* ! That's it."

If you want to keep your strength, use it. If you want to get tired, do nothing. As a matter of fact, we all know that the last man to go to for a helping hand for any new undertaking, is the man who has plenty of time on his hands. It is the man or woman who are doing most, who are most willing to do a little more.

WHAT MEN MIGHT ACCOMPLISH if they used their time and power aright. Did you ever reckon that in the mature part of life there are for every working man at least 135,000 hours to work ?—say from 20—65, 45 years. Throw out all the Sundays, and take 13 days every year for sickness, vacations, &c., there are left 300 days, or in 45 years 13,500 days ; and if a man work 10 hours each, it will give 135,000 hours. If this be thought more than is given to most men, it should be considered that is not reckoning a single hour before 20, and most working men have begun their time of labour long before then. In any case, few men, if any, can say they have not time to do something good and useful in the world.

### WORK, SPIRITUAL.

"IN SEASON, OUT OF SEASON." "Look at yon miller on the village mill ! How does he grind his grist ? Does he bargain that he will only grind in the west wind, because its gales are so full of health ? No ; but the east wind,

which searches joints and marrow, makes the millstones revolve, and, together with the north and the south wind, is yoked to his service. Even so should it be with you, who are true workers for God; all your ups and downs, your successes and your defeats, should be turned to the glory of God" (*Spurgeon*).

ITS TRUEST HONOUR. "Of the old hero the minstrel sung: 'With his Yemen sword for aid, ornament it carried none but the notches on the blade.' What nobler declaration of honour can any good man seek after than his scar of service, his losses for the cross, his reproaches for Christ's sake, his being worn out in his Master's service?" (*Ibid.*).

## WORKING CLASSES.

THEIR EARNINGS. Professor Leone Levi, at the request of Mr. Bass, M.P., prepared a statement of the earnings of the working classes. The population of the country, which in 1871 was 31,513,000, in 1878 was 33,729,100. The number of persons engaged in different industries being 11,509,000; composed of 7,890,000 men, and 3,685,000 women. The average wages for all the most skilled artisans were 33s. to 35s. a week. The total amount of the gross earnings of the working classes in the United Kingdom may be stated at about £563,000,000. Deduct from this  $7\frac{1}{2}$  per cent. for holidays, and other suspensions of labour, estimated at four weeks in the year, and  $2\frac{1}{2}$  per cent. for the number of master-men not distinguished in the census, and there remains a total of £452,700,000.

Women's wages have advanced more than men's, especially for domestic servants and dressmakers. In 1866 the total amount of saving belonging to the working classes, invested in Trustees and Savings' Banks, was £44,503,000; 1877, £72,980,000; the amount held by Friendly Societies in 1864 was £5,362,000; in 1874, £9,038,000, making an average increase of saving for the last ten years of £3,200,000 a year.

HOW IS THE MONEY SPENT? Professor Leoni Levi, again,

in his excellent pamphlet, 'Work and Pay,' says: "I have estimated the total annual wages and earnings of the working classes at the large amount of £400,000,000, including money and money's worth; but take no account of money's worth, and assume only £300,000,000 in hard cash as falling into the hands of our working classes. And in the proportion given, the money should go in the following shapes: £180,000,000 would be expended on food and drink; £36,000,000 in rent; £6,000,000 in firing and light; £30,000,000 in clothing; £3,000,000 in newspapers, omnibuses, and railway travelling; £12,000,000 in church, education, and charity; £6,000,000 in amusements; while £15,000,000 would be reserved for savings. But is the money so expended? Let us see. We may fairly assume that the £180,000,000 is fully expended in food. The £36,000,000 laid down for house rent tallies, so far, with the census report of 1871, showing that the rental of houses under £20 had an estimated annual value of £32,000,000. Fire and light will cost quite as much as I have estimated. The amount given for clothing is, I fear, rather below than above the amount annually expended. And so probably the amount given for amusements, and other items. But as for the £12,000,000 expended in church, education, and charity, and £15,000,000 reserved for saving, alas! where are they? No; my calculations are fallacious in two distinct items. Instead of the 60 per cent. given for food covering the amount expended in drink, that item to the extent of fully 15 per cent. of the whole income, or £45,000,000, and also 2 per cent., or £6,000,000, for tobacco; in all, £51,000,000, must be added as a separate and additional expenditure. But if this large amount be really so expended, as is, unhappily, most likely to be the fact, if it be not, indeed, greatly exceeded, what remains for church, education, and charity, or for savings, or for any other rational purpose? Positively nothing. The little saved—probably £3,000,000 or £4,000,000 a year—as indicated in the annual increase of



the amount in the savings' banks, friendly and building societies, co-operative societies, etc., is the fruit of the economies of some families, too few in number to constitute any perceptible per centage in the whole number of the working population of the country."

Take ANOTHER TESTIMONY. It appears from the calculation of Mr. Grey and Mr. Baxter that the total income of the working classes in this country may be taken at £300,000,000. Mr. Smiles, in his 'Self-Help,' reckons, on pretty good data, that the expenditure of these classes on drink and tobacco cannot be less than £60,000,000, of which two-thirds he considers as excessive, extravagant, and noxious. But to be within the mark, suppose it to be only £30,000,000, it then appears that the working classes waste or throw away ten per cent. of their hard-earned receipts. Another ten per cent., Mr. Smiles shows, is lost by the unsound condition of the retail system, which supplies their weekly consumption. Probably, also, another part, a fifth per cent., if not nearer a tenth, is wasted by mere unthriftiness, by unskilful or careless marketing, housekeeping, and cooking. Besides which, in a large section, a further most unprofitable tax is levied upon them in contributions to trade unions and strikes. It seems clear, therefore, that of all the money our artisan manufacturers and other working classes toil so hard to earn, fully 30 per cent. might be saved, which is now lost, and that without any new laws or higher wages, but by thrift, economy, and morals, and religion.

Every year, therefore, as it was said in the 'Quarterly Review,' the working classes have it in their power to become capitalists to an extent that would enable them to start 500 cotton-mills, or iron-works, or coal-mines, on *their own account*; or to purchase 50,000 acres of land, and set up 50,000 families, each with a nice little surrounding of ten acres of freehold; and all this by simply abstaining from strong drink—to say nothing of what might be done by saving in other ways.

HIGHER WAGES—DO THEY BRING MORE HAPPINESS? It is sad to think what the answer must be if given candidly, according to facts. But all who have lived in our great manufacturing towns, are too well aware how any great increase of wages among the working classes is too generally spent with the most lavish extravagance. As an illustration, in a speech by Canon Ellison, a few years ago, he said : “In a large and wealthy coal and iron district, the wages were, in 1869, 5s. a day ; at that time the crimes and convictions were 1335 ; and the fines paid by the men for neglecting work amounted to £495. In 1870 wages were 6s. a day ; crimes and convictions, 1775 ; fines, £562. In 1871 wages were 7s. a day ; crimes and convictions, 1894 ; fines, £606. In 1872 wages were 8s. a day ; crimes and convictions, 2818 ; fines, £1304. In 1873 wages rose to 11s. a day ; crimes and convictions, 4402 ; and fines, £2669.”

“SAINT MONDAY.” A calculation has been made by one of our largest iron-workers, that somewhere about £45,000 is lost to their firm alone, because the workmen will not go to work on Monday, chiefly owing to their Sunday drinkings. Mr. Samuel Morley, speaking on the same point at Exeter Hall, stated as a commercial man that it is calculated little short of £25,000,000 to £30,000,000 a year is wasted by the working classes, because they refuse to work on Mondays.

## WORLD.

THE CHRISTIAN'S THOROUGHFARE, NOT HIS HOME. “The world is full of troubles ; winds of persecutions, storms of menaces, cold of uncharitableness, heat of malice, exhalations of prodigious terrors, will annoy thee. Love it not. Who can affect his own vexation? It is thy thoroughfare ; God loves thee better than to let it be thy home” (*Adams*).

“LOVE NOT THE WORLD,” saith St. John (Epistle II. 15) ; yet make use of it, saith St. Paul. Use the world, but enjoy God ; for the world waxeth old as a garment, and fadeth away (1 Cor. vii. 31 ; Heb. i. 11). But “Jesus Christ is

the same yesterday, to-day, and for ever" (ch. xiii. 8). The world, like fire, though a good servant, will be an ill master. Make it thy slave ; it is not good enough to be thy husband.

THE CHURCH'S INFLUENCE ON THE WORLD. "The sand-reed which grows on the sandy shores of Europe represents the influence of religion and the Church upon society. Its roots penetrate to a considerable depth, and spread in all directions, forming a network which binds together the loosest sands ; while its strong tall leaves protect the surface from drought, and afford shelter to small plants, which soon grow between the reeds, and gradually form a new green surface on the bed of sand. But for the sand-reed, the sea-wind would long since have wafted the drift-sand far into the interior of the country, and have converted many a fruitful acre into a waste ; but that invaluable grass opposes its stubborn resistance to the most furious gale" (*Hartwig*).

"If it be the characteristic of the worldly man that he desecrates what is holy, it should be the aim of the Christian to consecrate what is secular, and to recognize a present and presiding Divinity in all things" (*Dr. Chalmers*).

"THE WORLD PASSETH AWAY, and the LUST THEREOF, and you cannot keep it, do what you will. Go down to the sea-shore and fill your hand with sand. Grasp those grains as tightly as you can, till you find that you cannot retain them. The sand is still slipping away, slipping away, till by-and-by nothing is left. And such are the acquisitions of life ; you grasp them, but cannot keep them—'The world passeth away, and the lust thereof.' You love it very dearly, do you ? But does it love you ? What does it care for you ? Ah, false and heartless world, how many of thy victims hast thou deceived, and left stranded and shipwrecked on the extreme shore of time ! Oh, hollow, fading, fleshly world, is it for thee men and women will barter everlasting heaven ? Passeth away ! passeth away ! The dreams of early boyhood, the hopes of youth, the promise of vigorous manhood, when with the firm step of a determined will we push on in life's

highway, our minds made up to carry all before us—what do they all end in? As the years roll on, our hopes dissolve, friends fall off, and the shadow of death is cast across our path; pleasures cease to please, and employments lose their interest. It passeth away—all that we loved, and valued, and clung to—and vainly do we attempt to clutch the receding phantom" (*Aitken*).

A TRUE CHRISTIAN, animated by a new spirit, will as certainly cast off worldliness as the bud of spring, under the influence of expanding life, will cast off the husks by which it was bound.

THE CROSS OF CHRIST takes us out of the world, the resurrection of Christ takes us back into the world, but with a new principle, and with new motives.

### WORSHIP.

WHAT IS WORSHIP? "Dear friends, it is most important that we Christians should have clear views about worship. What does worship consist of? Surely not in prayer; not in asking what we need. I don't mean to say that prayer is not a constituent part of worship; but it falls very far short of being all, or even a very considerable portion of the worship that is due to God. . . . The truest form of worship is, first of all, the presentation to God of all that is most precious, all that is most costly, that we have or that we are. He worships best who presents himself, and, above all, that heart of his, the home of his affections—that heart which Christ has liberated and set on fire with holy love. . . . And there is another thought, closely connected with this. Mary worshipped well, not only because she gave Him her best, but because she saw the best that was in Him. The keen vision of her love had penetrated into the secret of His nature, and she observed what others did not. . . . How do they worship God in heaven? They worship Him by gazing upon Him till their whole being is filled, and overborne with the consciousness of what He is. To worship



God because He is what He is ; to rejoice in the thought that He is what He is ; to give thanks unto Him for His great glory—there is indeed the true secret of worship. They worship best who admire most. To receive His glory upon our own hearts as it streams forth from His Person in all its moral splendour, and then to reflect it back to Him and on all around, this is to worship indeed. . . . Yet, once again, they worship best whose worship springs from love, and whose acts of devotion are simply the articulate expression of a burning affection that throbs and glows within. Cold prayers, spiritless praises, glorious words that have no counterpart in our inward consciousness, oh ! how wonderful must these be to Him who inhabiteth the praises of Israel. Surely these vain oblations and this unhallowed incense must be an abomination in His sight. But loving acts, that spring forth from the heaven-watered soil of loving hearts—flowers of Paradise in a too loveless world—surely these must please the Lord better than a bullock that hath horns and hoofs ; and these love-offerings are only possible to those who lie much at His feet. For love grows not by mere labour, still less by mere mental knowledge ; love grows by communion (by spiritual familiarity shall I say ?) with the Divine. Alas ! how often do we fall from the proper level of the love-life because we are so hurried in our visits to His feet. We have scarce sat down and began to gaze, ere some earth-born care, or business, or pleasure, diverts us from our resting-place. And thus the mystic spell is broken, which love weaves around the once loveless human heart, to bring it into the sacred fellowship of love " (*Aitken*).

## WORSHIP, PUBLIC.

THE CENSUS OF 1851. According to the statistics published by Mr. Horace Mann, there were then 14,077 buildings belonging to the Church of England, and 20,399 belonging to the Nonconformists (many of which, however, were not separate buildings, but small rooms), providing accommoda-

tion respectively—for Church of England, 5,307,915, and Nonconformists, 4,894,648. The actual attendance on the day the census was taken was—Church of England, morning, 2,541,244; afternoon, 1,890,764; evening, 860,543: Nonconformists, morning, 2,106,238; afternoon, 1,293,371; evening, 2,203,906: total, morning, 4,647,482; afternoon, 3,184,135; evening, 3,064,449; altogether, 10,896,066. Assuming that of the afternoon attendants half, and of the evening attendants one-third, had been at the morning service, Mr. Mann obtains the results of worshippers belonging to the Church of England, 3,773,474, and to the Nonconformists, 3,487,558, or together, 7,261,032, out of a population of 18,500,000; or in the proportion of 52 Churchmen to 48 Nonconformists.

THE ESTIMATES made in more recent years, greatly varying, all call for the deepest concern. It is said by many, and was corroborated by the Report of the Church Pastoral Aid Society, in 1881, that “nine-tenths of the working classes of the large towns do not attend any place of worship.” Bishop Fraser states that in “one parish containing 8000 souls, in Manchester, only 400 attend any service, and of these only 40 are communicants. In another parish, only about 300 out of 1200 families even profess to belong to any Church.” The Bishop of Winchester, in a letter to the ‘Times’ only lately, stated that the working men were not found to attend church or chapel except in the small proportion of 1 in 50, or 2 in every 100. A recent newspaper census shows that in ten of the largest towns in England, the number of persons actually present at the particular services in all the churches and chapels amounted to only 19 per cent. In Liverpool, Bishop Ryle stated, out of 57,000 professed Church people, only 3500 were at morning and evening service on a particular Sunday when an account was taken. The Rev. W. H. Webb Peplow stated in the same way, that in thirty parishes in London, with a total population of 245,000, of whom 67,000 were exceedingly poor, and 109,000 were mechanics,

there were 112 places of worship, and only 26,000 persons attended a religious service on April 16 last.

TOWN AND COUNTRY. Dr. Hume of Liverpool showed by a comparison of figures, some time ago, that a far larger number of non-worshippers are to be found in the towns than in the rural districts.

SICK AND INFIRM. It is computed that about 1,000,000 of the population are absent from any public worship every Sunday, from sickness and physical infirmity.

THE LAST SUNDAY. Every one attending habitually the house of God, who dies, has his last Sunday there, though perhaps he little expected it at the time. What a solemnity would this impart to the service if each worshipper thought, *This may be my last Sunday here!*

A GOOD REBUKE. Some few years ago, one of the Red Indian native Christians was deputed by the Church of the Garden River Mission to come to England, to plead for pecuniary help. During his stay in England, it was his custom always to attend the church, though unable to understand the service. He took with him his Chippeway Prayer Book, and thus was enabled to realize the Communion of Saints, though not in the same language. What a rebuke to many professing English Christians, always ready with so many excuses for not attending the public means of grace.

A LADY who had often attended church without thinking of the prayers she joined in, was one day much struck with the last prayer in the service: "Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them:" the thought occurred to her: "What desires and petitions have I offered to God? I have never really asked God for anything." Conviction of a life of sin, and of her dead and profitless worship, flashed across her mind. The Holy Spirit worked within her heart, and the following Sunday she came to church in a very different spirit. With her whole heart she could then enter into the Confession with which the service begins: "We have erred and strayed

from Thy way like lost sheep. . . . We have left undone those things which we ought to have done. We have done those things which we ought not to have done. And there is no health in us."

LONDON. It is computed that at the ordinary estimates for supplying the provision for public worship, London alone would now require 920 churches. But to build these in many parts of London, the site of a church will often cost as much as the church itself; and before a brick can be laid, £5000 or £6000 must be given for the land. To lay it even at the very low average of £6000 for church and land, a sum of £550,000 would be required for these 920 churches. And then thirty new churches must be added every year, to keep pace with the enormous progress of the population, whilst the actual average is but sixteen.

THE TERRIBLE NEGLECT and disregard of public worship among the working classes of this country, is a most mournful blot in our national character. Let any one walk down the streets in our large towns, of Liverpool, Manchester, Birmingham, &c., where the artisan class live, on Sunday, and see the too-evident proof. It has been put in this way; what should we think, if, some Sunday morning, not a single man, woman, or child went to church or chapel in the whole county of Bedford, Buckinghamshire, Berkshire, Cambridge-shire, and Dorsetshire? Yet in Birmingham alone there are more people absent from church and chapel than in any one of these counties!

ARCHBISHOP WHATELEY says: "I remember a parishioner at Halesworth telling me that he thought persons should not go to church to be made uncomfortable. I replied, that I agreed with him; but whether it should be the sermon or the hearer's life that should be altered, to avoid discomfort, must depend on whether the doctrine be right or wrong.

"THE CABMAN'S DYING CRY. '*I'm dying—I feel I'm dying—fetch some one to pray for me!*' cried a poor cabman some time ago, who, having been thrown from his box, had



sustained a mortal injury, and who was told by the hospital surgeon that he would not live more than a few hours.

“ ‘Run, George, as fast as you can!’ said the weeping wife to the poor lad, who had buried his face on the bed on which his dying father was laid. ‘Run and tell Mr. — that your father has got nearly killed, and wants him to come and pray for him.’

“Whilst the sorrowful boy, who was soon to be a fatherless child, was threading his way along the busy streets of London up to the house where lived the minister of the parish in which the cabman resided, the medical attendants and nurse did what they could to alleviate the agonies of the sufferer. Severe as his bodily pains were, they seemed to be slight compared with the horror of death which overwhelmed him.

“ ‘I’ve been a wicked man! Oh that I had lived a different life! Oh that I had sought for mercy when *in health!* it’s *too late* now!’

\* \* \* \* \*

“It was not long before the pious clergyman of — church was bending over the yet breathing body of the cabman; but life was nearly gone.

“The words of mercy—of pardon for the vilest of the vile, through faith in Christ—were sweetly sounded in his ears. He listened, but seemed not to comprehend their meaning. A convulsive struggle showed that the conflict was nearly over.

“His half-closed eyes were once more opened, when, with an expiring effort, he muttered in a whisper—‘I’ve had no Sundays!’

“Pen cannot describe, nor pencil depict, the look of despair with which these words were uttered. He spake no more. In a few moments his spirit departed, and the poor Sabbathless cabman lay *a cold and lifeless corpse*.

“Reader! are you doing what *you* can to secure to poor cabmen the blessing of a Sabbath-day” — (*Illustrated Sabbath Facts*).

## YOUNG.

A YOUNG PRINCE asked his tutor to give him some instruction about preparing for death. "Plenty of time for that when you are older," was the reply. "No," said the prince, "I have been to the churchyard and measured the graves, and I see there are many shorter than I am."

IT WAS the saying of La Bruyère: "The greater part of mankind spend their first years in making their last years miserable."

WE SHOULD THINK that farmer mad, who was found sowing his fields in September or October, when he ought to be reaping the harvest; is he a wiser man who would sow the seeds of the harvest he would like to reap in eternity, at the very end of his earthly life?

## YOUTH.

A MOTHER'S INFLUENCE. "A moment's work on clay tells more than an hour's labour on brick. So, work on hearts before they harden. During the first six or eight years of child-life, mothers have full sway; and this is the time to make the deepest and most enduring impression on the human mind.

"I have found out what you are," said a gentleman one morning to President Adams; "I have been reading your mother's letter to her son."

Washington's mother trained her boy to truthfulness and virtue; and when his messenger called to tell her that her son was raised to the highest post in the nation's gift, she simply said, "George always was a good boy."

"Mothers! God has given you great privileges and responsibilities. Be faithful then to the little ones. You hold the key of their hearts now. If you once lose it, you would give the world to win it back. Use your opportunities before they pass" (*Home Words*).

"How charming the young would be to talk to, with their freshness, fearlessness, and truthfulness, if only, to take a

metaphor from painting, they would make more use of greys and other neutral tints, instead of dabbing on so ruthlessly the strongest positives in colour! It is, however, too much to ask from them to exhibit that moderation in the use of colour, which only large experiences, perhaps, can inculcate". (*Sir A. Helps*).

Dr. LEIFCHILD records the interesting case of a young lady who came from the East Indies, and was of engaging manners and great personal attractions. Though strictly prohibited by her guardians from attending any ministry but that of the Church of England, she showed deep interest in Dr. Leifchild's visits and instruction. But though she listened attentively and seemed impressed, she was young and gaily disposed, and up to the time of her leaving, there was no evidence that any real change of heart had taken place. Finding her one morning at the piano, playing some sacred air with great spirit, when she paused for a few moments, he placed before her a sacred air, requesting her to sing some of the verses which he would repeat. One of the verses was—

"Sweet to rejoice in lively hope,  
That when my change shall come,  
Angels shall hover round my bed  
To waft my spirit home."

At this moment Dr. Leifchild was overcome by the emotions springing from a train of sentiments which rose in his mind, and could not refrain from tears. This she observed, and paused, saying, "Dear sir, what is the matter?" "Oh! Anne," replied Dr. Leifchild, "you are about to leave us, never it is probable to see us again in this world; and you are quitting us in a state of mind which makes me fear that angels will not hover around your bed to waft your spirit home." "But why not?" she rejoined, pleasantly, and yet there was a tear which she brushed away. From that hour Dr. Leifchild saw her no more.

After a few years a young lady called upon him from India. She was the most intimate friend of this young

pupil, and called by her desire soon after her return to India. She had married, and had become thoughtful, serious, and devout. But she fell into a rapid decline, and was quickly laid upon the fatal couch, to fade like a flower blighted on its stem. Before her death she asked her friend to call and see Dr. Leifchild, and tell him that the words he had spoken at the piano had never gone from her mind. "Tell him," she said, "that I have been brought to the Saviour of whom I heard much at those early seasons, and have found Him to be *my* Saviour; and tell him," she added, "that angels *are* hovering round my bed, to waft my spirit home, and that I hope to welcome him in that abode of the blessed, and to communicate to him in heaven what I now commission you to narrate to him on earth."

PHILIP HENRY, when young, made the following solemn vow: "I take God the Father to be my shepherd; I take God the Son to be my king and Saviour; I take God the Holy Ghost to be my guide and sanctifier; I take the Bible to be my rule of life; I take all God's people to be my friends; and here I give my body and my soul to be God's, for God to use for ever." And he put at the end: "I make this vow of my own mind freely. God give me grace to keep it."

THE TESTIMONY of an INFIDEL. Not long ago a gentleman of strong infidel principles, who never opened a Bible or even attempted any form of religion, said: "There is one thing which does make me think the Bible may be true. When I see a young man entirely changed, when I know what his life *was*, and I see a reality in the change, I know that he can't be tired of the world; and when I see that he has a happiness to which I am a stranger, I admit he is the strongest proof, to my mind, that there must be something in religion after all."

"WHY WEEP SO?" "I remember one Sunday evening," says Captain Dawson, "after a mission sermon in a country village church, seeing an old man crying bitterly. I spoke to him, and asked him if sorrow made him weep. He said,



‘I never was so happy in my life. I have begun to live. I have found a Saviour.’ ‘Why then such tears?’ I asked. He replied, ‘Regret and sorrow, because I have lost my youth, and it might have been so different.’”

## ZEAL

—Without knowledge is like mettle in a blind horse, or like a ship in full sail without a rudder.

THE POWER OF ZEAL. “Bishop Latimer was not,” says Bishop Ryle, “such a deeply-read scholar as Cranmer and Ridley. He could not quote Fathers from memory as they did. He refused to be drawn into arguments about antiquity. He stuck to the Bible. Yet it is not too much to say that no English reformer made such a lasting impression on the nation as old Latimer did. And what was the reason? His simple zeal. Baxter, the Puritan, was not equal to some of his contemporaries in intellectual gifts. It is no disparagement to say that he does not stand on a level with Manton and Owen. Yet few men probably exercised so wide an influence on the generation in which he lived. And what was the reason? His burning zeal. Whitefield and Wesley, and Berridge, and Venn, were inferior in mental attainments to Bishops Butler and Watson. But they produced effects which fifty Butlers and Watsons would probably never have produced. And what was the secret of this power? Their zeal.”

“THE ROOT shows the nature of the branch. Zeal comes of a word framed of the very sound and hissing noise which hot coals or burning iron make, when they meet with their contrary. In plain English, zeal is nothing but heat, from whence it is that zealous men are oft in Scripture said to burn in the Spirit” (*S. Ward*).

Zeal is to the spirit what the spirits are to the body, wine to the spirits, putting vigour and agility into them. It is to the soul as wings to the fowl; as wheels to the chariot; as wind to the sails; as courage to the soldier; mettle to the horses; fertility to the ground; vivacity to all creatures.

“To conclude, this is that celestial fire which was shadowed out unto us by that poor element in comparison and beggarly rudiment, the fire (I mean), of such necessary use in the law, which rather than it should be wanting, the Lord caused it to descend from heaven that it might cause the sacrifice to ascend thither again, as a sweet incense unto the Lord, without which no burnt-offering was acceptable” (*Ibid.*).

“SOME have a true zeal of a false religion, and others have a false zeal of a true religion. Paul, before his conversion, had a true zeal of a false religion (Gal. i. 14): ‘I was exceedingly jealous of the traditions of my fathers.’ The Laodiceans had a false, or rather cold, zeal of a true religion (Rev. iii. 15): ‘I know thy works, that thou art neither cold nor hot’” (*Adams*).

“It is good to be zealous in good things, and is it not best in the best? or is there any better than God, or the kingdom of heaven? Is it comely, whatever we do, to do it with our might? only uncomely when we serve God? Is mean and mediocrity for all excellent arts excluded, and only to be admitted in religion? Were it not better to forbear poetry or painting than to rhyme and daub? And were it not better to be of no religion, than to be cold and lukewarm in any? Is it good to be earnest for a friend, and cold for the Lord of hosts? For whom dost thou reserve the top of thy affection? for thy gold? for thy Herodias? &c. O ye adulterers and adulteresses, can ye offer God a baser indignity? Ought not all the springs and brooks of our affection to run unto this main? May not He justly disdain that the least rivulet should be drained another way? That anything in the world should be respected before Him, equalled with Him, or loved out of Him, of whom, for whom, and through whom, are all things? Who or what can be sufficient for Him—our Maker and Saviour? In other objects fear excess; here no ecstasy is high enough!” (*S. Ward*).

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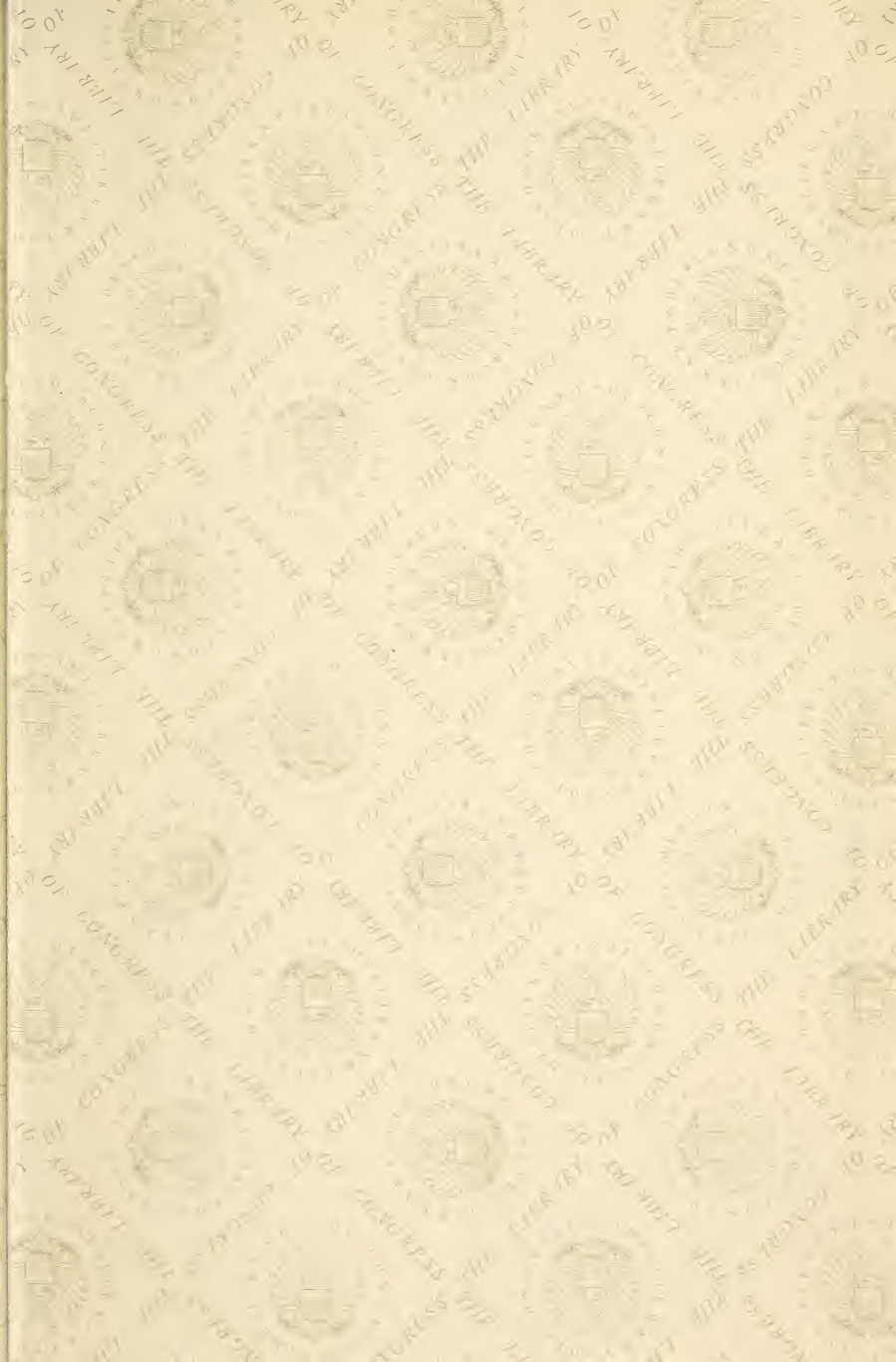
 ERRATA.

- Page 17, line 29: *for* Ledbury *read* North Nibley.  
 „ 26, line 8: *for* A.D. 1718 *read* 1778.  
 „ 230, line 17: *for* 3,539,686 *read* 3,854,686.

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